

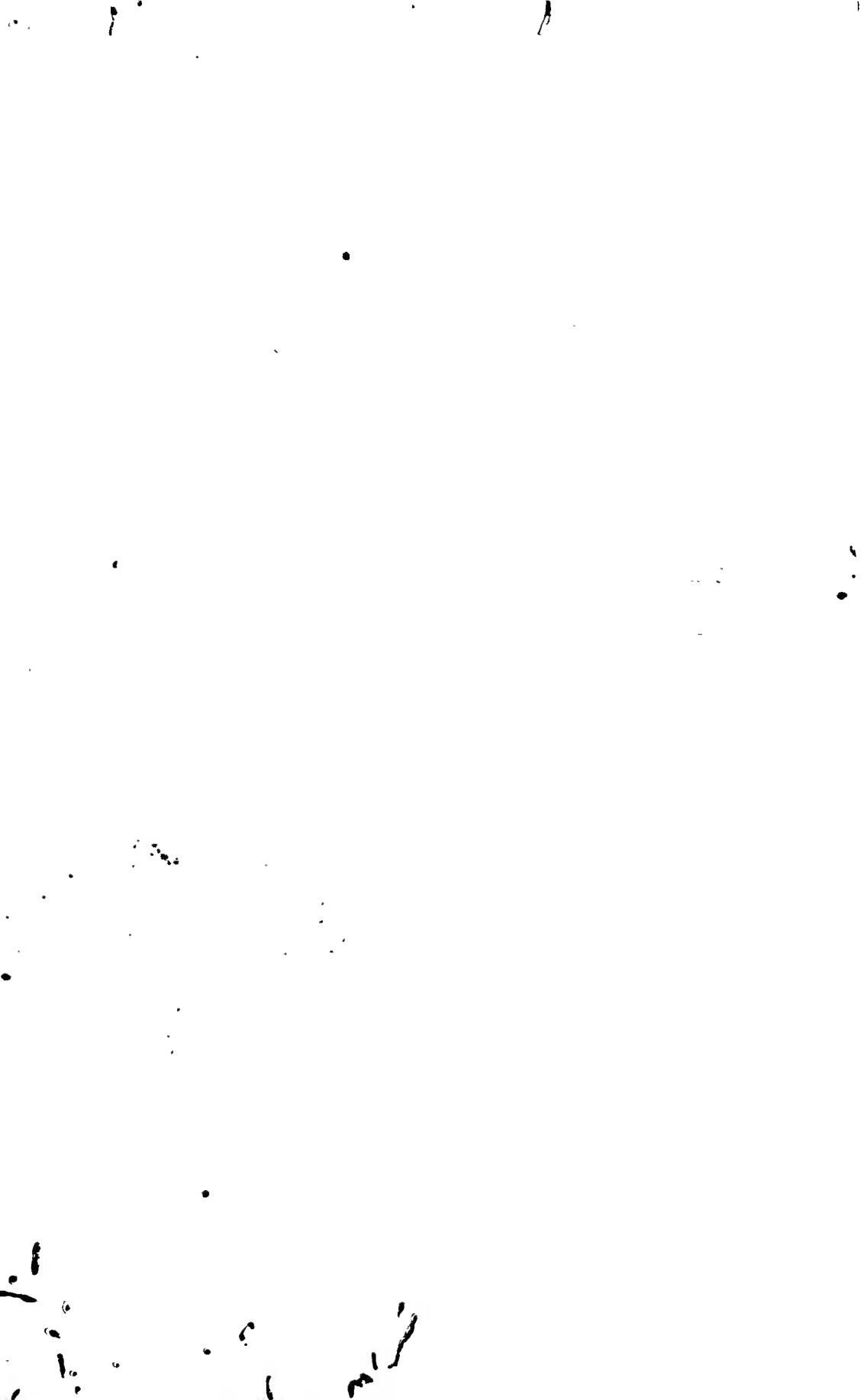
GOVERNMENT OF INDIA
ARCHÆOLOGICAL SURVEY OF INDIA
ARCHÆOLOGICAL
LIBRARY

ACCESSION NO. 14504

CALL No. 091.4927/0.P.L.B

D.G.A. 79





Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE



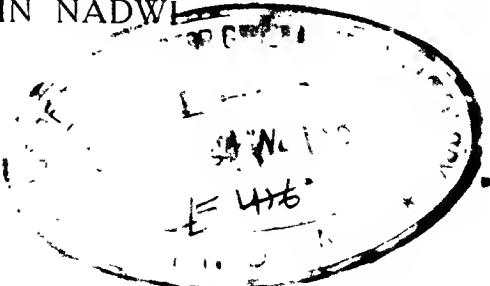
VOLUME XII
(ARABIC MSS.)

BIOGRAPHY

Prepared by

MAULAVI MUINUDDIN NADWI

291-4927
O. P. L. B.



PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA

AND

PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA

1927

STATE ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. 14504

Date 23.5.1961

Call No. 091.4927/0.P.L.B.

CALCUTTA :

BAPTIST MISSION PRESS.

P R E F A C E .

THE present is the twelfth volume to be published of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore. It contains notices of 174 Arabic MSS.; the first one hundred and sixty-six belonging to the important section, Biography. This section comprises a considerable number of very rare and some unique works, including several early and exceedingly valuable *Tabaqât* and *Tadkirah* of traditionists, jurists, saints, poets and other scholars. The remaining eight MSS. are arranged under the headings Cosmography, Geography, and Topography.

The compiler of this volume, Maulavi Muinuddin Nadwi, was engaged in the compilation of a work of a similar nature for the Asiatic Society of Bengal, Calcutta, until two years ago, when his services were secured as an additional cataloguer of our MSS.

As one possessing a sound knowledge of the Arabic language, a scholarly instinct, and exceptional keenness for research, he had no difficulty in bringing to his new task the same standard of scholarship shown in the already published volumes of his two colleagues.

Several of the MSS. described in this volume are defective and incomplete, some being without titles and authors' names; others containing wrong and misleading endorsements. The cataloguer has spared no pains to ascertain the true facts, and to collect all the information possible to obtain from the original sources available to him. He has been successful in identifying works and their authors, the periods in which they flourished and the circumstances in which they wrote their works. He has enriched the notices of many MSS. by adding useful and interesting information of great biographical and bibliographical value, and he has shown exceptional intelligence in the decipherment of the many ugly and carelessly written notes with which the MSS. abound; in ascertaining the scholars who studied from our copies, and the Kings, Amîrs and other eminent persons to whom they once belonged.

Special attention may be drawn to the following rare and old manuscripts described in the volume:—

No. 646. An old and fair copy of *Kitâb al-Ansâb* of *As-Sam'âni*, which once belonged to the Imperial Library of *Akbarâbâd*.

No. 647. An elegant copy of *Lubb al-Lubâb Fî Talîrir al-Ansâb*, dated A.H. 959=A.D. 1552, bearing notes by several eminent scholars.

No. 648. A very old and valuable copy of *Tahdîb al-Asmâ' wa'l-Lugât*, dated A.H. 724=A.D. 1323, bearing autograph notes by several eminent scholars.

Nos. 649-50. A valuable and elegant copy of *Wafayât al-A'yân* by *Ibn Khallikân*, purchased for the Imperial Library of Delhi in the twenty-first year of the reign of *Shâh Jahân*.

No. 652. A rare copy of *Nukat al-Himyân* of *As-Şafâdi*, a biographical dictionary of prominent blind men.

Nos. 657-658. A rare copy of *Al-Qabas al-Hâwi*, dated A.H. 1023 =A.D. 1614, transcribed from the author's autograph copy.

Nos. 665-686. *Tâj at-Tabaqât*, a reliable and comprehensive work, of which the present is believed to be the unique copy.

No. 700. An old and exceedingly valuable copy of *Al-Kâshif* of *Ad-Dahabi*, transcribed in the author's life-time, in A.H. 733 =A.D. 1333, by *Abû'l-Fath as-Subki* (*d. A.H. 744=A.D. 1344*), a scholar of great eminence and learning.

No. 702-704. *Uṣd al-Ğâbah*, a very early and valuable copy, in three separate volumes: the first and the third of which contain autograph notes by two well-known scholars, *Tâjad-dîn as-Subki* and *‘Ali al-Ḩalabi*. The volumes are dated A.H. 693=A.D. 1294 and A.H. 694=A.D. 1295, respectively.

No. 722. A copy of the first volume of *Al-İşâbah*, presented by *Sultân Al-Malik al-Ashraf Saifaddin Abû'n-Nâṣr Qâyitbâ'i al-Mâlimûdi* of Egypt to the Madrasah of *Bâbassalâm*.

No. 724. An old copy of *Tabṣîr al-Muntabih*, transcribed by the author's disciple, *Aḥmad bin ‘Abdarrâḥmân al-Juhanî* (*d. A.H. 875=A.D. 1470*), in A.H. 841=A.D. 1437.

No. 727. A very rare copy of *Al-Mu'jam* of *Ibn Fahd al-Makki*, transcribed by the author's son, *‘Abdal’azîz bin ‘Umar bin Muḥammad bin Muḥammad bin Fahd al-Makki* (*d. A.H. 921=A.D. 1515*), in A.H. 906=A.D. 1500.

No. 745. An old copy of *Bahjat al-Asrâr*, dated A.H. 787=A.D. 1385.

No. 749. The unique and an old copy of *Ikhtiyâr ar-Rafiq*, dated A.H. 913=A.D. 1507.

No. 750. A very fine copy of the 'rare *Ad-Durr as-Şâmin Fi Manâqib ash-Shâikh Muhiyaddîn*.

No. 778. An excellent and old copy of *Tabaqât al-Ḥanâbilah* of *Abiya'lâ al-Ḥanbalî*, dated A.H. 637=A.D. 1240, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged.

No. 785. The unique copy of *As-Suhub al-Wâbilah*, a biographical dictionary of Ḥanbalî scholars.

No. 788. *Buğyat al-Wu'ât*, an old copy, transcribed 13 years after the author's death, dated A.H. 924=A.D. 1518.

Nos. 796-797. *Nasamat as-Sâhar*, a rare biographical dictionary of the *Shî'ah* poets.

Nos. 800-801. An old and exceedingly valuable copy of the four parts of *Târîkh Dimashq* of *Ibn 'Asâkir*, transcribed by the great traditionist, *Muhammad bin Yûsuf al-Birzâlî* (*d. A.H. 636=A.D. 1239*), in A.H. 614=A.D. 1217.

No. 804. A copy of *Buğyat al-'Ulâma' Wa'r-Ruwât* by *As-Sâkhâwî*, bearing autograph Marginal notes by the author, dated A.H. 894=A.D. 1489.

No. 805. *Tuḥfat az-Zaman* by *Al-Ahdal*, a rare work containing biographical notices of eminent and learned men of Yemen.

Nos. 807-809. *Al-Mashra' ar-Rawî* of *Ash-Şâlli*, a very rare biographical dictionary of the descendants of 'Ali, especially of those who settled in *Hadramaut*.

No. 811. An autograph copy of *Subhât al-Marjân* by *Ġulâm 'Ali Azâd Bilgarâmî*, dated A.H. 1180=A.D. 1767.

This volume of the catalogue was revised (in manuscript and in proof) by Mr. E. A. Horne and Dr. Azimuddin Ahmad. I have only to add, if I may, my personal word of appreciation of and encouragement to Maulavi Muinuddin Nadwi in his scholarly labours, hoping that in his and Maulavi Abdul Hamid's good hands the preparation of the volumes needed to complete the catalogue of the Arabic MSS. will progress rapidly.

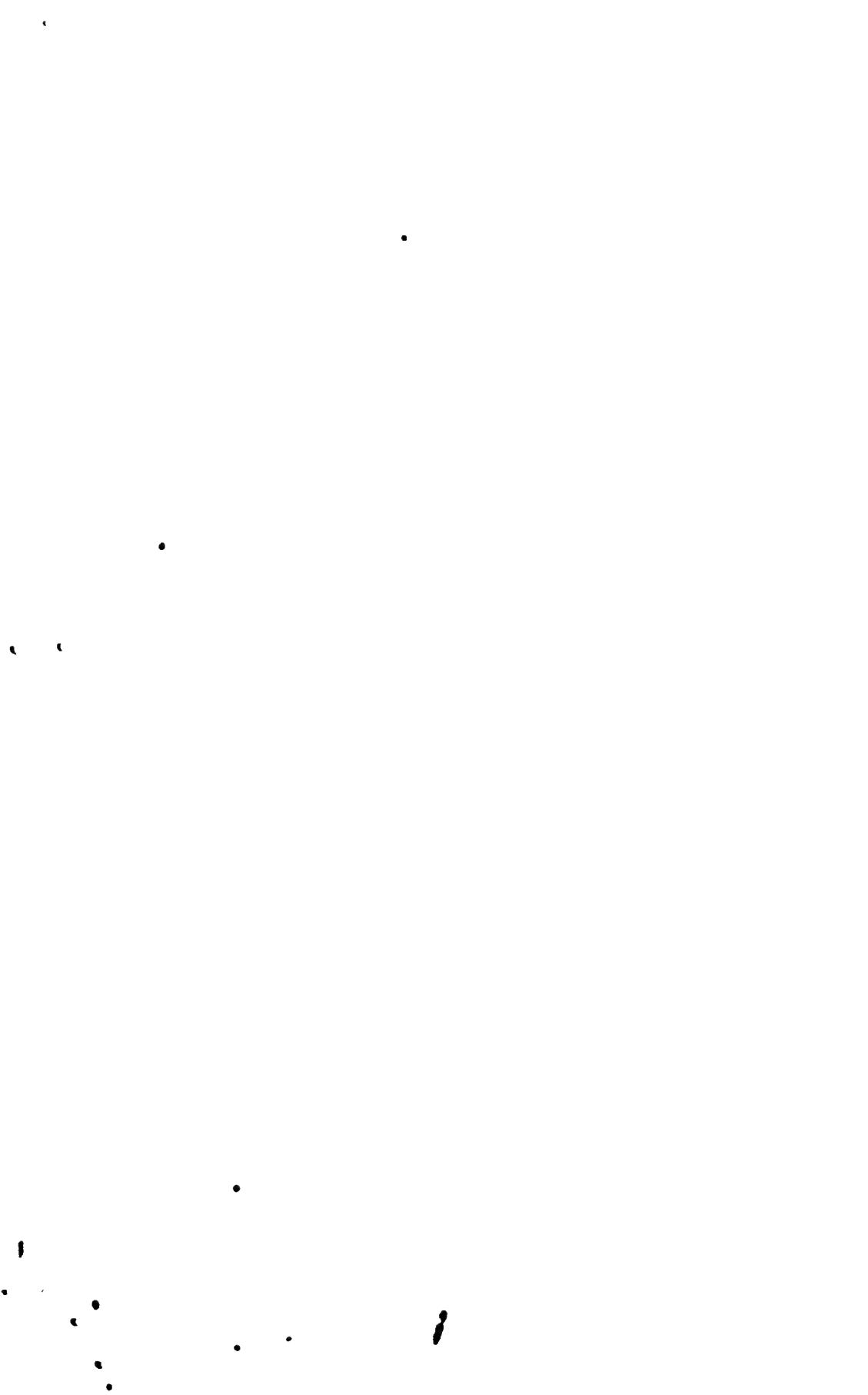
Imperial Library.
Calcutta. 14th February, 1927.

J. A. CHAPMAN.



TABLE OF CONTENTS.

Nos.						PAGES
646-686	Biographies (General)	..	..	..	..	1-31
687-737	Companions and Traditionists	..	..	..	..	32-75
738-744	<u>Shī'ah</u> Traditionists	..	..	..	..	75-80
745-755	Saints and Sūfis	..	..	..	..	81-90
756	Commentators on the Qurān	..	..	..	..	91
757	Readers of the Qurān	..	..	..	..	92-93
758-764	Hanafite Jurists and Scholars	..	..	..	..	94-102
765-777	<u>Shāfi'i</u> Jurists and Scholars	..	..	..	..	103-112
778-785	Hanbalite Jurists and Scholars	..	..	..	..	113-118
786	Physicians	..	..	..	..	119
787-788	Lexicographers and Grammarians	..	..	..	..	120-121
789-798	Poets	..	..	..	..	122-141
Biographies Relating to Particular Localities :—						
799	Bağdād	..	..	..	..	142-143
800-801	Damascus	..	..	..	..	144-147
802	Spain	..	..	..	..	148
803-804	Egypt	..	..	..	..	149-151
805	Yemen	..	..	..	..	152-153
806	Turkey	..	..	..	..	154
807-809	Hadramaut	..	..	..	..	155-156
810-811	India	..	..	..	..	157-158
812-818	Cosmography and Geography	..	..	..	..	159-165
819	Topography	..	..	..	..	166-167



ARABIC MANUSCRIPTS.

BIOGRAPHIES (GENERAL).

No. 646.

fol. 389 ; lines 33-35 ; size $13 \times 8\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

كتاب الانساب

KITÂB AL-ANSÂB.

A general biographical dictionary, arranged alphabetically according to *Ansâb* (patronymies or family-names).

Author. Tâjuddin Abû Sa'd 'Abdal Karîm bin Muhammâd bin Manṣûr at-Tamîni as-Samrâni ash-Shâfi'i طاج الدين أبو سعد عبد الكرم بن منصور الشافعى الشعاعى. He was born at Marw on the 21st Shâ'bân, A.H. 506 = A.D. 1113. For the sake of knowledge, he journeyed to numerous places. The number of his teachers surpassed four thousand: even, according to some, seven thousand. He died at Marw on the 1st Rabi' I, A.H. 562 = A.D. 1167. For his life and works, see Ibn Khallikân (De Slane's translation), vol. ii, p. 156; Tabaqât by Ibn Qâdi Shuhbâh, fol. 56^b; Tabaqât by Ibn al-Mulaqqin, fol. 45^b; Tabaqât by Al-Isnâwi, fol. 124^a; Tabaqât al-Kubrâ by As-Subki, vol. v, fol. 273^a; Ithâf an-Nubalâ', p. 299; and Brock., vol. i, p. 329.

Beginning —

* الحمد لله الذي فتح ابواب الحق و منح انساب اموات

In the preface, the author tells us that during his journey to Transoxiana he met his Shaikh and teacher, Abû Shujâ' 'Umar bin Abî'l-Husain al-Bîstâmî, who persuaded him to write the present work, which he commenced at Samarqand in A.H. 550 = A.D. 1156.

For other copies of the work, see Br. Mus., Nos. 345, 1286; Köpr., No. 1010; *Bashîr Âgâ*, No. 445; *Ayâ Shûfiyah*, Nos. 2976, 2980; *Bûhâr*, No. 244; and *Râmpûr*, p. 625. See also *Hâj. Khal.*, vol. i, p. 456.

The work has been reproduced in facsimile, from the MS. in the Br. Mus., by the Trustees of the Gibb Memorial, A.D. 1912.

Written in fair minute *Naskh*, within red and blue ruled borders. The headings are in red. There are numerous short lacunae throughout our copy. Foll. 25 and 26-37 are misplaced: they should follow foll. 128 and 46, respectively.

Not dated. Probably, 14th century

The present copy once belonged to *Mawlânâ Ahmed* (probably *Mullâ Ahmed* of *Tatta*, who was murdered by *Mirzâ Fûlâd Birlâs*, at *Lahore*, in A.H. 996=A.D. 1588. See *Beal's Oriental Biographical Dictionary*, p. 41). In A.H. 996=A.D. 1588, the MS. was purchased for the Imperial Library of *Akbarâbâd* from one *Muhammad Muhsîn Khân*, as stated in the following note on the title-page:—

از جمله کتب مولانا احمد بتاریخ ۱۶ بهمن سنه ۳۶۴ مطابق تاریخ ۲۵

ربيع الاول سنه ۹۹۶ ابتدیاع شد از مرزا محمد محسن خان *

A similar note on the title-page, in a different hand, runs thus:—
سمعتی الانساب از جمله کتب حکیم احمد بجهت سرکار خادم
شریفہ ابتدیاع شد •

Besides these notes, there are several seals and 'Arddîdah, mostly belonging to officials of *Akbar the Great* (A.H. 963-1014=A.D. 1556-1605).

No. 647.

foll. 70; lines 23; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

لِبِ الْلَّبَابِ فِي تَحْرِيرِ الْأَنْسَابِ

LUBB AL-LUBÂB FÎ TAHRÎR AL-ANSÂB.

A very short abridgment of *Ibn al-Asîr's Al-Lubâb*, by *Jalâladdin 'Abdarrâhîm bin Abî Bakr as-Suyûti* (d. A.H. 911=A.D. 1505). See *Lib. Cat.*, vol. v, part i, No. 123.

Beginning :—

لَحْمَدَ اللَّهُ الْمُنْزَهُ عَنِ الْشَّبَابِ وَالْأَنْسَابِ اِنْهُ *

According to Hâj. Khal.. vol. i, p. 456, Abû'l-Hasan 'Alî bin Muhammâd Ibn al-Asîr (*d. A.H. 630=A.D. 1232*) made an abridgment of As-Samâ'âni's *Kitâb al-Ansâb* (No. 646 above), with the title *Al-Lubâb*, completing it in A.H. 615=A.D. 1218. As-Suyûti again abridged this *Al-Lubâb* under the title *Lubb al-Lubâb Fi Tâhrîr al-Ansâb*, but making some additions of his own. These are generally distinguished by the words قلت at the beginning and انتهى at the end.

It is stated in the colophon that the work was completed on the 17th *Şafar*, A.H. 873=A.D. 1468, having occupied only ten consecutive days in composition.

For other copies, see Cairo, vol. v, p. 120; Paris, No. 2,800: Brill, vol. ii, p. 193; and Râmpûr, p. 645. See also Broek.. vol. i, p. 330; and Hâj. Khal.. vol. i, p. 456.

The present work has been edited and published by P. J. Veth. Leyden, A.D. 1830-2.

Written in distinct fair *Naskhâ*, with the headings in red. Notes and emendations in the margins suggest that the copy has been collated throughout.

Dated, A.H. 959=A.D. 1552.

Scribe: عدد الکریم بن ابی بکر بن جامع "العمرنی الازھری".

The title-page contains signed notes of the following scholars, to whom the MS. has at some time belonged :—

1. Qutbaddin bin 'Alâ'addin al-Makkî al-Hanâfi (*d. A.H. 990=A.D. 1582*). For his life and works, see *An-Nûr as-Sâfir*, fol. 194^b.
2. 'Abdal Karîm bin Muhibbaddin (*d. A.H. 1014=A.D. 1605*). See *Khulâsat al-Âşar*, vol. iii, p. 8.
3. Abû 'Abdallâh Muhammâd al-Makkî, the *Qâdî* of Meeea (*d. A.H. 1074=A.D. 1664*). See *Khulâsat al-Âşar*, vol. iv, p. 257.
4. Muhammâd bin 'Abdallâh bin Hamîd al-Hanbâlî (*d. A.H. 1295=A.D. 1878*), the author of *As-Suhûb al-Wâbilah* (No. 785 below).

No. 648.

foll. 373; lines 27; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

تَهْذِيبُ الْأَسْمَاءِ وَاللُّغَاتِ

TAHDÎB AL-ASMÂ' WAL-LUGÂT.

The well-known work of Abû Zakariyâ Yaḥyâ bin Sharaf an-Nawawî (ابو زکریا یحیی بن شرف النووی) (d. A.H. 676 = A.D. 1278). See Lib. Cat., vol. v, part i, No. 192.

The work is divided into two parts, the first of which contains biographical notices of the persons mentioned in the following works. The second deals with the technical words used in those works:—

1. *Mukhtaṣar al-Muzanî*, by Ibrâhîm bin Ismâ'îl bin Yaḥyâ al-Muzanî (d. A.H. 264 = A.D. 877).

2. *Al-Muhaḍḍab*, by Abû Iṣhâq Ibrâhîm bin 'Alî ash-Shîrâzî (d. A.H. 476 = A.D. 1083).

3. *At-Tanbîh*, by the same.

4. *Al-Wasit*, by Imâm Muḥammad bin Muḥammad al-Ġazâlî (d. A.H. 505 = A.D. 1111).

5. *Al-Wajîz*, by the same.

6. *Ar-Rawdâh*, by An-Nawawî himself

Beginning.—

الحمد لله خالق المصنوعات وباري البدیعات الخ *

Both parts are arranged in alphabetical order, except that the names beginning with Muḥammad have been placed first in honour of the Prophet's name.

For other copies, see Berlin, No. 8505; and Cairo, vol. iv, p. 167. See also Brock, vol. i, p. 397; *Iktifâ' al-Qunû'*, p. 101; and Hâj. Khal., vol. ii, p. 477.

The first part of the work has been edited and published by F. Wustenfeld, Göttingen, A.D. 1842-7.

The present copy was transcribed at Damascus in the Dâr al-Ḥadîs at-Tâhiriyah, the first part by Yûsuf bin Khiḍr bin 'Umar al-Maqdîsî, and the second by his brother, Muḥammad bin Khiḍr. Written in fair *Naskh*. Dated, A.H. 724 = A.D. 1324.

The title-page and fol. 227^a bear autograph notes by the following scholars, to whom the copy has once belonged:—

1. 'Abû'l-Ma'âlî Muḥammad bin 'Abdarrâhîmân al-Khatîb al-Ūsmâni (d. A.H. 739 = A.D. 1338). For his life, see *Ad-Durâr al-Kâminah*, vol. ii, fol. 159^a.

2. Ibrâhim bin 'Alî an-Nûrî al-Mîmârî (d. A.H. 749 = A.D. 1348).
See *ibid.*, vol. i, fol. 14^a.

3. Maḥmûd bin Yûsuf al-Bâ'ûnî (d. A.H. 910 = A.D. 1505). See Brock., vol. ii, p. 54.

Two fly-leaves at the end contain miscellaneous notes and extracts from other works.

No. 649.

fol. 224; lines 27; size $11 \times 7\frac{1}{2}$: $7\frac{1}{2} \times 4\frac{1}{2}$.

وفیات الاعیان و انباء ابناء الزمان

WAFAYÂT AL-A'YÂN WA ANBÂ' ABNÂ' AZ-ZAMÂN.

A valuable copy of the well-known biographical dictionary of Ibn Khallikân: complete in two separate volumes.

The author, Ibn Khallikân, whose full name is Shâmsaddîn Abû'l-Abbâs Al-hmad bin Muḥammad bin Ibrâhim bin Abî Bakr al-Barmakî شمس الدين ابو العباس احمد بن محمد بن ابراهيم بن ابي بكر برمكي , and who was born in Irbil (a town near Mawṣil) in A.H. 608 = A.D. 1211, held the post of Qâdî in Egypt, and subsequently the post of Qâdî al-Quḍât (Chief Justice) in Syria. In his old age, he devoted himself to teaching in the Madrasahs Al-Aminiyah and An-Najibiyah at Damascus, where he died in A.H. 681 = A.D. 1282. For notices of his life, see Husn al-Muḥâdarah, fol. 280^a; Mir'ât al-Janâن, fol. 428^a; Tabaqât by Al-Isnâwi, fol. 88^b; Tabaqât by Ibn al-Mulaqqin, fol. 60^b; Tabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 126^a; Tabaqât by Ibn Qâdî Shuhbah, fol. 97^a; and the introduction of De Slane's translation.

Vol. I.

Beginning:—

* فل مولانا الامام بعد حمد الله الذي تفرد بالبقاء الخ

We are told in the preface that the work treats of the biographies of men of all classes, except the companions of the Prophet. The author does not include either the names of the *Tâbi'in* (the followers of the companions of the Prophet), except those worthy of special notice. The work was commenced in Cairo, A.H. 654 = A.D. 1256, and was completed on Monday, the 20th of Jumâdâ II, A.H. 672 = A.D. 1274.

For the author's autograph copy of the two volumes, see Br.

Mus.. No. 1505, and Br. Mus. Suppl., No. 607. For other copies, see India Office, No. 703; Paris, No. 2050; Cairo, vol. v, p. 174; Goth., No. 5873; Yekî Jâmi', No. 234; Hamidiyah, No. 1000; Walîaddin, No. 2454; Köpr., No. 255; Ayâ Sûfiyah, Nos. 2992-2995; Berlin, Nos. 9853-9863: and Calcutta Madrasah, p. 43.

The work has been edited and published by F. Wüstenfeld, Göttingen, A.D. 1835-43, and also by M. G. De Slane, Paris, A.D. 1838-42. It has been repeatedly printed in Egypt, A.H. 1275, 1299, and 1310. An English translation by M. G. De Slane has been published in four vols., London, 1843-71.

For continuations, abridgments, and Persian translation, see Hâj. Khal., vol. vi, p. 452; and Brock., vol. i, p. 327.

Written in elegant *Naskh*, within gold, red and blue ruled borders, with two separate illuminated frontispieces at the beginning of each part of this volume. Foll. 98^b-99^a, blank.

The MS. has once belonged to Sir Gore Ouseley, who died in A.D. 1844. See Buckland's Dictionary of Indian Biography, p. 324.

The title-page contains two *Arddidah*, the earlier of which is dated A.H. 1192=A.D. 1778. There are also two seals, one of them bearing the name of Mullâ Bâz Khân, the son of Alf Khân, dated A.H. 1162=A.D. 1749, and another, the name of Muhammâd Sibzatal-lâh Khân, dated A.H. 1182=A.D. 1768.

No. 650.

fol. 270: lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the life of ابو المذکل بن السدل بن عبد الله بن مکحول.

Written in the same hand as the above

Not dated. Probably, 16th century.

The last folio contains several *Arddidah*, and also a note which indicates that the present copy was once purchased for the Imperial Library of Delhi in the 21st year of the reign of Shahjahan (A.H. 1037-1069=A.D. 1628-1659). The note is followed by a seal of the said Emperor, dated A.H. 1056=A.D. 1646.

No. 651.

fol. 231 ; lines 22 ; size $7\frac{1}{2} \times 5\frac{1}{2}$: $6 \times 3\frac{1}{4}$.

مختصر وفيات الاعيان

MUKHTAŞAR WAFAYÂT AL-A'YÂN.

A rare copy of an abridgment of the preceding work, by Muham-mad bin Nâjî, with the following title:—

مختصر كتاب وفيات الاعيان و انباء ابناء الزمان للقاضي العلامة احمد بن خلكان اختصره الفقيه العالم العابد الورع الراهد نور الدياجي محمد بن ناجي رحمة الله *

Hâj. Khal. vol. vi, pp. 452-455, enumerates several abridgments of Ibn Khallikân's Wafayât al-A'yân: but there is no mention of the present work. Brock., vol. ii. p. 239. mentions one Muham-mad bin Nâjî, who flourished in the latter part of the 8th century of the Hijrah; but the present work is not included in the list of his compositions.

Beginning:—

الحمد لله و سلام على عبادة الدين اعطي في النج *

In the present abridgment, numerous notices included in the original work are omitted, as are also all quotations from the poetical writings and letters of the subjects of the biographies.

The notices are arranged in alphabetical order, beginning with بونس بن محمد بن عبد الله and ending with ابراهيم النخعي ابو عمروان.

The colophon runs as follows:—

قال الفقيه محمد بن ناجي رحمة الله تعالى قال المصنف [تم] ^ش
الكتاب الذي سميت وفيات الاعيان و انباء ابناء الزمان محمد الله تعالى
يوم الاثنين العشرين من جمادى الآخر سنة ٦٧٢ هـ القاهرة و كان
الفراغ من رقم هذه النسخة المباركة ان شاء الله تعالى عيّب اول الظمر يوم
الخميس ثامن شهر رجب من سنة ٩٩٩ *

Written in Naskh, mostly without diacritical points. Dated, Thursday, the 8th Rajab, A.H. 999 = A.D. 1591.

Short lacunae are found on fol. 45^a, 190^a, and 230^a.

كتاب السلوك لدول الملوك . The last folio contains a short extract from the well-known work of Abû'l-Abbâs Ahmad bin 'Ali al-Maqrizî (d. A.H. 845=A.D. 1442).

No. 652.

fol. 110: lines 21-25: size $10\frac{1}{2} \times 7\frac{1}{2}$: $7\frac{1}{2} \times 5$.

نكت اليميان في نكت العييان

**NUKAT AL-HIMYÂN FÎ NUKAT
AL-'UMYÂN.**

A biographical dictionary of prominent men who were either born blind or lost their eye-sight and became totally blind, from the beginning of Islâm to the time of the author.

Author: Shâlîhâddin Abû-Safâ Khalîl bin Aibâk as-Şafâdi صلاح الدين أبو الصفا خليل بن سعيد الصفدي . He was born in Şafâd (a town in the province of Damaseus), A.H. 696=A.D. 1296. According to his own statement, his father did not care to educate him; but at the age of twenty he himself applied his mind to study. He studied under several renowned scholars, such as (d. A.H. 729=A.D. 1329) سونس بن ابراهيم الدسوسي (d. A.H. 734=A.D. 1334), ابن سعد اللثى (d. A.H. 768=A.D. 1367) ابو حسان محمد بن يوسف (d. A.H. 745=A.D. 1344) and (d. A.H. 742=A.D. 1341) يوسف بن عبد الرحمن المزري . Our author soon acquired a considerable knowledge in various branches of learning, and became an authority in Arabic literature. He was a good calligrapher, and copied about five hundred books. He served as a writer in government offices in Egypt and Damascus, and then as Secretary to the Government of Halab . He also held the post of the Head-Treasurer (وكيل ست المال) of Syria. He died in A.H. 764=A.D. 1363. For his life, see *Tabaqât al-Kubrâ* by As-Subki, vol. vii, fol. 136^a; *Tabaqât* by Ibn Qâdi Shuhbâh, fol. 153^a; *Dustûr al-Îlâm*, fol. 80^a; and *Ad-Durâr al-Kâminâh*, vol. i, fol. 199^a.

Beginning:—

* الحمد لله الذي لا تدرك البصر و هو يدرك الاصرار

In his preface, the author tells us that in the course of preparing the present work he consulted the following three works, in which separate chapters are devoted to accounts of blind men —

1. كتاب المعارف by Ibn Qutaibah (d. A.H. 276=A.D. 889).

2. تلبيس فسوم اهل الانر, by Ibn al-Jawzî (d. A.H. 597 = A.D. 1200).
 3. راس عمال النديم, by Abû'l-Abbâs Ahmad bin 'Ali bin Bânah.
 The notices are arranged in alphabetical order, beginning with يونس بن موسى الا عمي ابراهيم بن اسحاق الخروي and ending with .

For another copy of the work, cf. Berlin, No. 9866. See also Brock., vol. ii. p. 32.

Written in fair Naskhâ. Foll. 1-24 and 105-110 were inserted by محمد بن اسماعيل الممني in A.H. 1302 = A.D. 1884: while the rest of the copy seems to be somewhat older. Four fly-leaves at the end contain a list of the contents of the work.

No. 653.

fol. 45: lines 27: size 11×7: 8×5.

[ذكر الاسماء المذكورة في جامع الامهات]

[DIKR AL-ASMÂ' AL-MADKÛRÎN FÎ JÂMI' AL-UMMAHÂT.]

Biographical notices of those persons whose names occur in the well-known work on the principles of law, according to the Mâlikî School, by Ibn Hâjîb (d. A.H. 646 = A.D. 1248), entitled *Jâmi' al-Ummahât*, also designated *Mukhtâṣar al-Muqtâhâ*.

The title of the present work cannot be traced; but in the last line the work is described as follows.—

و هدا آخر ما تهيا جمدة من ذكر اسماء المذكورة في جامع الامهات *

The author's name, Muḥammad bin 'Abdassalâm, appears in the following imperfect colophon:—

فِرِخْ مِنْهُ مُوافِهَ عَبْدِ رَبِّهِ... مُحَمَّدُ بْنُ عَدَدِ السَّلَامِ... وَيَوْمِ الْمَبَارِكِ
 الحادى عشر من شوال امبارك سنة ... وجعله من العائمين والعاملين *

The author repeatedly refers to another work of his, entitled (عَنْهُ الْوَاعِدُ مَنْ يَصْحِحُ لَنِّي التَّحاجِب) (see foll. 23^o and 43^o), which cannot be traced anywhere. The latest authority quoted is 'Abdarrahîm bin al-Ḥusain bin al-Irâqî, who was born in Egypt, A.H. 725 = A.D. 1325, and died at Cairo in A.H. 806 = A.D. 1404. Al-Irâqî was a teacher of the author, and was still alive when the present work was under compilation, as appears from the following quotation (fol. 38^o).—

واما الذمى ورجل من انباط الشام كذا اجاب سوالى شيخنا حافظ
الوقت ابو الفضل عبد الرحيم بن الحسين بن العرافي قال رغي الله عنه
الاثر المذكور منقطع وضعيف وليس فيه اذه فتله حرابة و الحديث رواه
البيهقي في سنه الكبير وفي الخلافيات من طريق الشافعى ابي
كلام شيخنا ادام الله النفع به *

For Al-Irâqi's life and works, see Al-Qabasal-Hâwi, vol. i. fol. 102^b; Tabaqât by Ibn Qâdî Shuhbah, fol. 187^b; Tâj at-Tabaqât, vol. ix. fol. 78^b; and Broek., vol. ii. p. 65.

Beginning:—

الحمد لله حمدًا يوازي نعمه ويكافئ عزيمته ... وبعد وفاته اوران
تتضمن ذكر شيء مما تيسر الاطلاع عليه من مواليد الاسماء الاعلام المذكورين
في مختصر الفروعي للشيخ ائمۃ ابی عمرو ابن الحاج وفانهم واعمارهم
وبالادهم وشيوخهم ... من تصانيفهم ومناصبهم التي باشروها ناقلاً ذلك
من مدارك الفاعلي عياض وغيرها من التواريخ المشهورة كتاریخ بغداد
ودمشق وكتب الحافظ الدهبی وغير ذلك الیم *

It is much to be regretted that the top corner of the last folio
has been torn off, since it would appear to have contained information
regarding the author's visit to the tomb of Ibn Hâjib at Alexandria
as well as the date of compilation of the present work, etc.

The work is arranged under the following main headings:—

1. The Prophets: Muhammed, Abraham, and Christ, fol. 1^a.
2. The four Caliphs, fol. 3^a.
3. The companions of the Prophet, fol. 5^b.
4. The followers of the companions of the Prophet, fol. 12^a.
5. The contemporaries and pupils of Imâm Mâlik, fol. 20^a.
6. The eminent doctors of the Mâlikî school and other learned
men, fol. 24^b.
7. A *Fasl* dealing with names of persons and titles of the books
referred to in the Jâmi' al-Ummahât, with regard to the
authenticity of which there is some doubt, fol. 36^a.
8. A biographical account of 'Ushmân bin 'Umar, called Ibn
Hâjib, the author of the Jâmi' al-Ummahât, fol. 43^b.

موسى بن عثمان بن عبد الرحمن (الدحمني المالكي)
In a note at the end, the scribe says that the present copy was transcribed from the

author's autograph copy, and collated with the same in A.H. 899 = A.D. 1494. Written in clear Arabian Naskh, with the headings, which are repeated as marginal headings, in red. There are numerous gaps and lacunae throughout.

No. 654.

fol. 320, lines 27; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الدورة الخامسة في اعيان المائة الثامنة

AD-DURAR AL-KÂMINAH FÎ A'YÂN AL-MI'AT AS-SÂMINAH.

A comprehensive biographical dictionary of learned and eminent men, who lived in the 8th century of the Hijrah: complete in two separate volumes.

Author: Shihâbaddin Ahmad bin 'Ali bin Muhammâd, known as شهاب الدين أحمد بن علي بن محمد المعروف بابن حajar al-Asqalâni (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. 1

Beginning :—

الحمد لله الذي يحيى ويميت وله اختلاف الليل والنهار ...
... اما بعد وبهذا نعليق مفید جمعت فيه ترجم من كان في المائة الثامنة
من المبحراً النبوية من ابتداء سنة احدى وسبعين الى آخر سنة ثمانين
مائة من الاعيان والعلماء والملوك والامراء والكتاب والوزراء والادباء
و الشعراً الخ *

We are told at the end of the second volume, that the author completed this work in its original form in A.H. 830 = A.D. 1426; but that he went on adding to it down to A.H. 837 = A.D. 1433. Even then, however, he had not completely carried out his plan, having still unutilised material for supplementary notices.

The sources, on which the work is based, are fully described in Br. Mus. Suppl., No. 613. For other copies, see Paris, No. 2077; Cairo, vol. v, p. 53; Waliaddin, No. 2417; Wien, No. 1172; Bâhâr, No. 271; and Râmpûr, p. 635. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. iii, p. 217.

No. 655.

fol. 354: lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with **على بن يونس** **النوزوني** **ابن ابراهيم بن اسد** **المصري** **الحدى**.

Both volumes are dated, A.H. 1313 = A.D. 1896; and were transcribed by 'Alî bin Muhammâd ar-Rifâ'i in Haidarâbâd, at the instance of the founder of the library.

Written in fair Na-kh. with numerous gaps and short lacunae, marked with the words **بنان** **في الاصل**, within double red-ruled borders. The headings are in red.

A list of the contents is prefixed to each volume.

No. 656.

fol. 158: lines 29; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

دستور الاعلام بتعريفة الاعلام

DUSTÛR AL-I'LÂM BIMA'RIFAT AL-A'LÂM.

A most concise biographical dictionary of saints, Sûfis, traditionists, jurists, poets, writers, kings, Amirs and other eminent men, from the first year of the Hijrah down to the beginning of the twelfth century.

The work was originally compiled by Jamâladdin Muhammâd bin 'Umar bin Muhammâd bin Ahmad at-Tûmî at-Tûmî, commonly called Ibn 'Azam **بن احمد بن عمر بن محمد** **بن احمد** **بن ابراهيم** **النومي** **النوزوني** **الشافعى**; but subsequently additions to it were made by the following scholars:—

1. Quṭbaddin Muḥammad bin Aḥmad al-Makkī an-Nahrawālī (*d. A.H. 990 = A.D. 1582*). For his life and works, see Brock., vol. ii, p. 381; and an-Nūr as-Sāfir. fol. 194^b.

2. Zainaddin bin Muḥammad bin Aḥmad al-Baṣrāwī (*d. A.H. 1102 = A.D. 1691*). For his life and works, see Tāj at-Tabaqāt, Mujallad xii, part i, fol. 7^b; Silk ad-Durar, vol. ii, p. 120; and the present work, fol. 19^b.

3. Ibrāhim bin Muḥammad bin Kamāladdin Muḥammad bin Hamzah al-Ḥusainī (*d. A.H. 1120 = A.D. 1708*). For his life and works, see Silk ad-Durar, vol. i, p. 22; and Tāj at-Tabaqāt, Mujallad xii, part i, fol. 222^b.

4. Ibrāhim bin Sulaimān al-Jinī (*d. A.H. 1108 = A.D. 1696*). For his life and works, see Silk ad-Durar, vol. i, p. 6; and Taj at-Tabaqāt, Mujallad xii, part i, fol. 49^b.

The author of the original work, Ibn 'Azam, was born in Tunis, A.H. 816 = A.D. 1413. He left Tunis for Egypt in A.H. 837 = A.D. 1433, and attended the lectures of 'Umar al-Baṣlaqūnī (*d. A.H. 842 = A.D. 1438*) and other eminent 'Ulamā'. In A.H. 840 = A.D. 1436, he made a pilgrimage to Ḥaramain, and for a long time stayed at Medina, where he studied Ḥadīṣ under Sirājaddin 'Umar bin Muḥammad al-Kāzarūnī (*d. A.H. 865 = A.D. 1461*; see Al-Qabas al-Ḥāvī, vol. ii, fol. 167^a). In A.H. 847 = A.D. 1443, he came back to Egypt and studied Ḥadīṣ under the celebrated traditionist, Ibn Ḥajar al-Asqalānī (*d. A.H. 852 = A.D. 1449*). He also visited several towns of Syria and Palestine. In A.H. 849 = A.D. 1446, he revisited Mecca and settled there permanently.

Besides the present work and those mentioned in Brock., vol. ii, p. 173, the following compilations of the author are enumerated in the Mu'jam of Ibn Fahd, fol. 248^b:-

1. **الكتاب الكامنة من وفاته اعدان الماسدة و المائدة**
2. **الواي على الحقيقة بوفات الخليفة**
3. **نarrow بالمطالب الشاسدة بوفيات المائة العاسدة**

The author's main business was copying books and selling them, especially the more popular books of Shaikh Muhiyaddin Ibn al-Ārabi (*d. A.H. 638 = A.D. 1240*). The author died at Meeea, A.H. 891 = A.D. 1486. For full details of his life, see Mu'jam of Ibn Fahd, fol. 248^b.

Beginning:-

الحمد لله الذي تفرد بما ليس بغيره العزة والعزى الخ

The work is arranged in alphabetical order, the notices under each letter being classified according to the following five *Qism* :—

1. الأول في من اشتهر باسم كمال و الجند و العجاج
2. الثاني في من اشتهر بكندة كليبي الاسود ولي داود ولي نمام
3. الثالث في من اشتهر بنسب او سب او لقب كالجورجي و العجورى و فطرب و كواخ النمل *
4. الرابع في من اشتهر باسم كلين العروبي و ابن الاعنابي
5. الخامس في من اشتهر بصاحب الكتاب الغالى و البلدان .

* الفلانيد +

For another copy of the work, cf. Berlin, No. 9876. See also Hāj. Khal., vol. iii, p. 225, and Brock, vol. ii, p. 173.

Written in *fāir Naskh*, with the headings in red. Dated. A.H. 1123 = A.D. 1711. Slightly damp-stained.

Scribe: محمد بن عبد اللطيف الحنبلي

There are two notes on the title-page, the first of which contains a very short biographical sketch of our author, extracted from *Sakhāwī's Ad-Daw' al-Lāmī*, and the second, a biographical notice of Hamzah bin Ahmad al-Husainī (*d.* A.H. 874 = A.D. 1469).

The MS. was presented to the library by Dr. 'Azīzuddin Ahmad of Patna city (in the name of his brother, the late Hakim Fahimuddin Ahmad).

No. 657.

foll. 160; lines 25, size $7 \times 5\frac{1}{4}$; $5 \times 2\frac{1}{8}$.

القبس الحاوي لغزه رضوه السخاوي

AL-QABAS AL-ḤĀWĪ LIĞURARI DAW, AS-SAKHĀWĪ.

An abridgment of As-Sakhāwī's *Ad-Daw' al-Lāmī: Fī A'yān al-Qarn at-Tāsi'*, a work containing biographical notices of eminent scholars, who flourished in the 9th century of the Hijrah; complete in two separate volumes.

Author of the abridgment: Zainuddin Abū Ḥafṣ 'Umar bin Ahmad bin 'Alī bin Maḥmūd ash-Shammā' al-Asāri ash-Shāfi'i al-Halabī ربي الدين أبو حفص عمر بن أحمد بن علي بن محمود الشماع الانزي

الستادى الحلى. He was born in A.H. 880=A.D. 1475, and died in A.H. 936=A.D. 1529. See *Dustûr al-Ilâm*, fol. 73^a; *Hâj. Khal.*, vol. iv, p. 122; and *Broek.*, vol. ii, p. 304.

Vol. I.

Beginning:—

الحمد لله الذي وفق افوا ما من عبادة اني اقتضاها اتر افضل عبادة الخ *

In his preface, the author, after dwelling on the importance of biographical works, tells us that, in A.H. 927=A.D. 1521, he received a copy of *Ad-Daw' al-Lâmi'* from Jârallah al-Makki (*d.* A.H. 954=A.D. 1547). Some years previously, viz., in A.H. 916=A.D. 1510, he tells us that he had requested Jârallah's father, 'Izzaddin Abdal 'Aziz (*d.* A.H. 921=A.D. 1515), to show him the afore-said book; but 'Izzaddin refused to do so, on the ground that some of the notices in the book contained disparaging remarks, which ought not to be made public. This statement of 'Izzaddin drew our author's attention to the contents of the work, which he perused carefully, and found to consist of the following four classes of entries:—

I. Lives of those scholars, who are praised for their vast learning and excellent character.

II. Lives of those scholars, whose learning is said to be limited.

III. Shorter notices of scholars, who are referred to disparagingly.

IV. Shorter notices of persons of quite ordinary merits, not worthy of the attention of the biographer.

He then goes on to say that, in the present abridgment, he has omitted the unpleasant remarks found in the original, and has added useful information from other sources, such as the work of biography of Jalâladdîn as-Suyûti (probably, the *Buğyat al-Wu'ât*), 'Izzaddin Ibn Fahd al-Makki's *al-Mu'jam*, and Jârallah bin 'Izzaddin's *al-Mu'jam*. The symbols used to distinguish these additions are defined thus:—

و اعلم اني اذا دقلت كلام صاحب الاصل علي الترجمة برمته قلت
انتهي بحروفه والا قلت انتهي ملخصا ثم ان كان المترجم من مشايخي
الذين اخذت عنهم ذكرت ما وقع لي معه و بما زدت في الترجمة من كلام
شيخنا العلامة جلال الدين السيوطي او من معجم شيخي الحافظ عزالدين
بن فهد المكي وكذا من معجم ولده صاحبنا المحدث فخرالدين جل الله
حيث اقول قال شيخنا فامراي الاول او قال شيخي والثاني المقول او قال
الثالث جعله من الاختيار وربما صريحت باسمائهم او الاول لمراجعة الاختصار *

The author of the abridgment states further that he has also supplied the dates of the death of those persons, who died after the compilation of the original work.

The work is arranged in alphabetical order, beginning with ابراهيم بن احمد الابوردي الارمني . دن احمد الابوردي الارمني . عمر بن خليل ابن العرس الكوردي of .

The present MS. was transcribed from the author's autograph copy, as stated in the following note at the end:—

هذا اخر ما وجدته بخط مؤلفه وكتبه بيده عبد الرزاق بن محمود الحربي الحلببي الشاعي القادری وكان الفراغ ليلة الجمعة بعد العشاء الاخرة اول النصف الثاني من جمادی الاولی سنة اربع عشرة و الف هجرية *

Biographical notices of the following three scholars (who do not find a place in the work) are added from other sources, in a different hand, in the margins of foll. 51^b, 58^b, and 155^b, respectively:—

1. Shihâbaddîn Ahmâd bin Muhammâd bin 'Ushmân al-Khalili al-Qudsi (*d. A.H. 805 = A.D. 1402*), extracted from *Al-Ums al-Jalil*.
2. Shihâbaddîn Ahmâd ar-Ramlî (*d. A.H. 957 = A.D. 1550*), extracted from the *Nuskhat al-Wujûd*.
3. Şâ'înaddîn 'Ali al-İsfahâni (*d. A.H. 835 = A.D. 1432*). No reference is given for this notice.

No. 658.

fol. 130: lines and size same as above.

The Same.

Vol. II.

عمر بن رسالان التلقيني

The second volume of the preceding work, beginning with افول و بالله التوفيق هذا اخر ما وجدته بكتابه ورق من المسودة بخط المؤلف رحمة الله فكتبها و ارجو الله سعاده ان يمن علينا داتمامها كما من بيتدائه لان المؤلف رحمة الله تعالى لم يكمل المبادضة لكن المسودة تتم . بخطه *

The present copy is defective after fol. 121^a, and the notices (arranged alphabetically under proper names) are wanting after the account of Mūsā bin Ahmad as-Subkī, as are also parts of that portion of the work dealing with the Kunyahs. Four folios, 122^a to 125^b, apparently meant for the insertion of notices, are left blank.

Both volumes are written in fair Nas̄īḥ, with lacunae and gaps in many places. The headings, which are also repeated in the margins, are in red. Dated, A.H. 1023 = A.D. 1614.

Scribe. عبد الرزاق بن احمد العزوي الحنفي.

Short notices, from other sources, of the following eminent learned men are written in a different hand in the margins of foll. 22^b, 55^a, 87^b, 119^a, 119^b, 122^a and 125^b, respectively:—

1. Shamsaddin Muḥammad bin Ibrāhīm aš-Širwānī (*d. A.H. 873 = A.D. 1468*), from the *Tārīkh* Ibn 'Iyās.
2. Muḥammad bin Ḥasan bin 'Ah al-Baijūrī (*d. A.H. 822 = A.D. 1419*). No reference is given for this notice.
3. As-Sayyid aš-Šarīf al-Jurjānī (*d. A.H. 838 = A.D. 1435*), from the *Maṭla'as-Sādātīn*.
4. Muḥammad Faṣīḥaddīn (*d. A.H. 837 = A.D. 1434*), from the *Maṭla'as-Sādātīn*.
5. Muḥammad Faṣīḥaddīn an-Nīzāmī (*d. A.H. 919 = A.D. 1513*), from the *Habīb as-Siyār*.
6. Sa'daddīn Maṣ'ūd at-Taftāzānī (*d. A.H. 916 = A.D. 1510*), from the *Habīb as-Siyār*.
7. Abū Bakr bin 'Abdallāh al-'Aidarūs (*d. A.H. 914 = A.D. 1508*) from the *Tārīkh al-Yāman*.

No. 659.

fol. 245: lines 23; size $10\frac{1}{4} \times 6\frac{1}{4}$: $7\frac{1}{4} \times 4\frac{1}{2}$.

النور السافر في اخبار القرن العاشر

AN-NŪR AS-SĀFIR FĪ AKHBAR AL-QARN AL-'ĀSHIR.

A work containing biographical notices of eminent scholars and Sūfis of the 10th century of the Hijrah, arranged chronologically.

Author: Muhiyaddin Abū Bakr 'Abdalqadir bin Shaikh bin 'Abdallāh bin Shaikh bin 'Abdallāh bin al-'Aidarūs al-'Alawī صاحب الدين ابو بكر عبد العادر بن شيخ بن عبد الله بن شيخ بن عبد الله بن العادروس العلوي. The author, who belonged to the well-known Al-'Aidarūs

family of Yaman, was born at Ahmadâbâd (Gujarât) on Thursday, the 20th Rabî‘ I, A.H. 978 = A.D. 1570. He gives us his autobiography in the present work (fol. 170^a–175^a); and in the list of his works contained therein we may note the following, besides those mentioned in Brock., vol. ii. p. 419:—

الحادي عشر الخضراء في 2. الفتوحات القدوسة في الخروج العبدروسة
النموذج للطيف في اهل بدر 3. سيرة النبي عليه السلام واصحاحه العستورة
؛ من مجمع المداري بختم البخاري 5. العواتي الرشقة على العوروة الونقة 4. الشروف
عقد الآل بعضايل 7. الجوهر الملاي في كلام الشيخ عبد الله في الغرابي 6.
بغية المستند شرح تحفة المؤيد 9. خدمة السادة نبى علوى 8. آل
الروع الأرض والغرض 11. شرح علي قصيدة الشبيخ ابي العبدروس 10.
قرة العين 13. انتحاف اخوان الصفاء بشرح تحفة العرواء 12. المستفيض
في مناقب الولي عمر بن محمد حسن

He died at Ahmadâbâd in A.H. 1038 = A.D. 1628. See 'Iqd al-Jawâhir, fol. 124^a; Khulâsat al-Asâr, vol. ii, p. 440; Tâj at-Tabaqât, vol. xi, fol. 71^a; Al-Mashra' ar-Rawî, vol. ii, part i, fol. 283^b.

Beginning:—

الحمد لله رب العالمين وبعد فهذا النموذج لطيف و عنوان شريف
ذكربت فيه وفيات من ظفرت بتاريخه وفاته ممن مات في هذا القرن الذي
أرله أحدي و تسعماة ختم بالحسفي من سير العلماء والصلحاء آخر *

The work was completed at Ahmadâbâd on the 12th Rabî‘ II, A.H. 1012 = A.D. 1603, as stated in the following colophon:—

و ف الفراغ من تاليف هذا التأريخ الطيف في يوم الجمعة ثانى

عشر شهر ربيع الثاني سنة اثنى عشر بعد الالف *

For other copies see Br. Mus., No. 937; Bûhâr. No. 273; and Râmpûr. p. 650. See also Brock., vol. ii, p. 418; and Hâj. Khal., vol. vi, p. 392.

Written in fair Naskh, within red and blue ruled borders. Dated A.H. 1113 = A.D. 1702.

Scribe: محمد بن علي السندي ناعلوى.

The title-page contains a short biographical notice of the author, extracted from 'Iqd al-Jawâhir wa'd-Durâr of Ash-Shâlli.

The title-page also contains a seal and signature of one Muhammed bin 'Abdallâh al-Labîdî at-Ahmâdi al-Ansârî ash-Shâfi'i, dated A.H. 1122 = A.D. 1710. There is also a note by 'Abdallâh bin Sayyid

‘Aidarûs bin‘ Ali bin Abî Bakr al-‘Alawî al-Husainî, who tells us that he purchased the present MS. at Shâhjahânbâd (Delhi) on the 20th Rabi‘ I, A.H. 1150 = A.D. 1737.

No. 660.

fol. 267; lines 21; size $9\frac{1}{2} \times 6\frac{1}{4}$: $7\frac{1}{2} \times 4\frac{1}{2}$.

عقد الجواده و الدرر في اخبار القرن الحادب عشر

**‘IQD AL-JAWĀHIR WA‘D-DURAR FI
AKHBĀR AL-QARN AL-HÂDÎ
‘ASHAR.**

A work containing biographical notices of eminent scholars of the 11th century of the Hijrah, from A.H. 1001 to A.H. 1093, arranged chronologically.

Author: Jamâladdin Abû ‘Alawî Muhammâd bin Abî Bakr bin Aḥmad aš-Šillî-al-Hâdramî ابو علوي محمد بن ابي بكر بن احمد الشلي الحضرمي. He was born at Tarim (a town in the province of Hadramaut), in the middle of Shâhâbâd, A.H. 1030 = A.D. 1621. He studied under his father and several other distinguished scholars. After finishing his education, he visited India, and then made a pilgrimage to Hâramain. In A.H. 1072 = A.D. 1661 he accepted the post of professor in the Madrasah attached to the holy mosque of Mecca; but he served only a few years, and then resigned on account of ill-health.

Besides the present work, and that mentioned in Brock., vol. ii. p. 383, the following works of the author are enumerated in the Khulâyat al-Asâr (vol. iii, p. 336):—

1. رساله في المقطور.
2. رساله في علم المدققات.
3. رساله في علم المحبس.
4. رساله في معروفة نفائق المطالع وآخلاقها.
5. رساله في معروفة خلل الزوال.
6. رساله في مكده.
7. رساله في الأصطغار.
8. شرح جمع الجواد لمسنوي.
9. شرح مختصر الرحمن.

He died at Mecca, in A.H. 1093 = A.D. 1682. See Khulâyat al-Asâr, vol. iii, p. 336; and Taj at-Tabaqât, vol. xi, fol. 249^o.

Beginning:—

* بحمد الله الذي انشأ الموجودات بقدرته الخ

For other copies see Br. Mus., No. 938; and Râmpûr. p. 641. See also Brock., vol. ii, p. 383.

Written in ordinary Naskh, with many lacunæ and blank spaces
Dated. A.H. 1313=A.D. 1895.

عبد الله بن صالح بن عبود :

No. 661.

fol. 279. lines 23; size $13\frac{1}{4} \times 9\frac{1}{2}$: $6\frac{1}{4} \times 5\frac{1}{2}$.

خلافة الا ثروبي اعيان القرن الحادى عشر

KHULÂSAT AL-ASAR FÎ A'YÂN AL-QARN AL-HÂDÎ 'ASHAR.

A well-known biographical dictionnaire of learned and holy men, who lived in the 11th century of the Hijrah: complete in four volumes.

Author: Muhammad Amin bin Faḍlallâh al-Muhibbî ابن فضل الله المحببي. He was born in Damascus, A.H. 1061=A.D. 1651. He studied under his father and several other eminent scholars. After finishing his education, he made a pilgrimage to Ḥaramain, and also visited several places in Asia Minor and Egypt. Subsequently, he came back to Damascus, where he served as a professor in the Madrasah Al-Amuyyah. Our author wrote several books, which won general appreciation. Besides the present work, and those mentioned in Brock., vol. ii, p. 293, the following compositions of the author are enumerated in the *Silkad-Durâr*, vol. iv, p. 86:—

1. كتاب اعمالى. 2. فصل المسائل فيما في العروب من دخول اللائحة على الشام. 3. كتاب اعمالى فصل المسائل فيما في العروب من دخول اللائحة على الشام.

Our author died in Damascus, A.H. 1111=A.D. 1699. See *Silk ad-Durâr*, vol. iv, p. 86; and *Tâj at-Tabaqât*, vol. xii, part i, fol. 66^b.

Vol. I.

Beginning:—

* يَا مَنْ أَحْصَيْتَ بِلَطْفِكَ الْخَلَاقَ عَدْدَ الْجَنْ*

الحسن بن ابي نمرس الحسن بن ابي نمرس The present volume ends with the account of سالم بن عبد الله بن عبود سالم بن عبد الله بن عبود حممن السعدي.

Copies: Berlin, No. 9893; Ref., No. 369; Paris, No. 2083; Wien, No. 1192; Br. Mus., Nos. 1304 5 and 1648. See also Brock., vol. ii, p. 293.

The work was edited and published by Muṣṭafâ al-Wâhibî in Egypt, A.H. 1284.

No. 662.

foll. 276; lines and size same as above.

The Same.

Vol. II.

حسن بن نعى
and ending with الملا عبد الكرم.

No. 663.

foll. 278; lines and size same as above.

The Same.

Vol. III.

عبد الكرم بن
محمد بن عبد الرحيم بن محمد قاصي العسكري
and ending with سنان.

No. 664.

foll. 301; lines and size same as above.

The Same.

Vol. IV.

محمد بن
يوسف الورخي القدسى
and ending with عبد العزىز البهانى.

Written in ordinary Naskh. It is to be observed that the editor's note at the end of the printed edition (A.H. 1284 = A.D. 1867) is copied verbatim at the end of the present volume, indicating that all these volumes were copied from the printed edition. All are in the same hand.

No. 665.

foll. 320; lines 26-30; size $14\frac{1}{2} \times 9\frac{1}{2}$; $13 \times 8\frac{1}{2}$.

تاج الطبقات

TÂJ AT-TABAQÂT.

A reliable and comprehensive work, of which the present is believed to be a unique copy, comprising biographical notices of the Prophet Muhammad, companions of the Prophet, saints, Sufis and eminent scholars, from the beginning of the Hijrah era up to the end of the 12th century, arranged chronologically.

Author: Muhammed Amin bin Muhammed aş-Şâlih an-Naqshbandî al-Kurdi al-Ayyûbi المكتسي المقدى الكردى الابوی. Our author traces his genealogy from Sultân Şâlâhâddin Yûsuf al-Ayyûbi, the celebrated Saladin (A.H. 564-589 = A.D. 1169-1193). He also mentions that Hasan bin Mûsâ al-Kurdî al-Bâni, of whom he gives a biographical notice (*Mujallad* xii, part ii, fol. 385), was one of his ancestors. This Hasan bin Mûsâ, who was the author of several works, died in A.H. 1148 = A.D. 1735. See Brock., vol. ii. p. 345

Details of the author's life and the exact date of his death are wanting; but, from the colophon of the last *Mujallad* (No. 686 below), it appears that he lived up to the end of the 13th century of the Hijrah, as he finished the compilation of the said *Mujallad* in A.H. 1299 = A.D. 1882, and was still thinking of compiling another *Mujallad*, comprising biographies of the 13th century A.H.

The full title of the work, as given in the preface, is as follows:

تاج طبقات الأولياء العارفون والعلماء العاملين

Vol. I, part 1.

Beginning:—

الحمد لله المغفirod باسمه الاسمي المختص بالملك اعز الامم

* الخ

In his preface the author tells us that he had been very fond of literary pursuits from his early youth, and previous to the present compilation had written the following works:—

1. A treatise on the science of agriculture, entitled *تغريب الطالبين* في حساب اهل الباحة و البراء عن

2. An astrological work, entitled *فُوْتُ الْجَهَنَّمِ فِي اخْرَاجِ ضَمَرِ الْأَنْسَانِ*.
3. An Arabic translation of a Turkish work, entitled *الْفَضَاحُ الْمُخَالَطُ*.
4. An Arabic translation of another Turkish work, entitled *تَرْجِمَةُ سَافَاحَتِ نَامَةِ اَبْرَارِ بَلْدَةِ*, being an account of 'Abdarrahmân Âfindî's journey to Brazil (South America).
5. A daily note-book, or *دُوْرَقَاتٍ*.

He tells us further that he was actually engaged in the compilation of a detailed work on *Sufism*, and had already completed more than four volumes, when he was one day inspired in a dream to compile the present work. At first he hesitated to take up such a difficult task, owing to the want of materials; but fortunately, when he was staying at Mecca, he found there many useful books suitable for his purpose. He enumerates the following works as his authorities:—

1. *Al-Istî'âb*, by Ibn 'Abdalbarr (No. 692 below).
2. *Al-Îshâbâh*, by Ibn Hâjâr al-'Asqalâni (717 below).
3. *Uṣd al-Ğubâh*, by 'Izzaddin Ibn al-Âşîr (No. 702. below).
4. *Tabaqât al-Kubrâ*, by As-Suyûti (d. A.H. 911 = A.D. 1505).
5. *Sîlk ad-Durâr*, by Muhammâd Khâlid al-Murâdî (d. A.H. 1206 = A.D. 1791).
6. *Khulâsat al-Âşâr*, by Al-Muhibbî (No. 661 above).
7. *An-Nûr as-Sîfir*, by 'Abdal Qâdir al-'Alawî (No. 659 above).
8. *Ad-Daw' al-Lâmi'*, by As-Sâ'khâwî (d. A.H. 902 = A.D. 1497).
9. *Ad-Durâr al-Kâminah*, by Ibn Hâjâr al-'Asqalâni (No. 654 above).
10. *Lawîqîh al-Anwâr*, by Aşâh-Shâ'râni (No. 753 below).
11. *Al-Jawâhir al-Mudîyah*, by Muhiyaddin al-Quraşî (No. 758 below).
12. *Tabaqât an-Nâhwiyyîn*, by As-Suyûti (No. 788 below).
13. *Nâfâhat al-Uns*, by 'Abdarrahmân Jâmî (d. A.H. 898 = A.D. 1492).
14. *Ar-Risâlat al-Qushairiyah*, by Abû'l-Qâsim al-Qushairî (d. A.H. 465 = A.D. 1074).
15. *Şâurb ar-Risâlat al-Qushairiyah*, by Zakariyâ al-Anşârî (d. A.H. 926 = A.D. 1520).
16. *Aşâh-Sâqâ'iq an-Nûmâniyyah*, by Tâşkûprizâdah (d. A.H. 968 = A.D. 1560).
17. *Dail aşâh-Sâqâ'iq an-Nûmâniyyah*, by 'Âshiq Bâbâ (d. A.H. 979 = A.D. 1571).
18. *Nâfâh at-Tîb*, by Al-Maqqarî (d. A.H. 1041 = A.D. 1632).
19. *Tubaqât al-Hanâbilah*, by Ibn Rajab (No. 779 below).

20. *As-Suhub al-Wabilah*, by An-Najdī (No. 785 below).
21. *Tabaqāt ash-Shāfi'iyyah*.
22. *Tabaqāt al-Huffāz*, by Al-Dahabī (No. 707 below).
23. *Al-Tārīkh al-Kāmil*, by Ibn al-Āṣir (d. A.H. 630 = A.D. 1232).
24. *Wafayāt-al-Ā'yān*, by Ibn Khallikān (No. 649 above).
25. *Snubhat al-Morjān*, by Āzād Bilgirāmī (No. 810 below).
26. *Al-Bbār al-Duwal*, by Ahmad al-Qarāmānī (d. A.H. 1019 = A.D. 1611).
27. *Tārīkh Hamāt* (see Hāj. Khal., vol. ii, p. 127).
28. *Al-Ṭib al-Āṣir*, by Al-Jabarti (d. A.H. 1249 = A.D. 1825).
29. *Kitāb al-Khiṭāṭ wal-Āṣir*, by Al-Maqīzī (d. A.H. 845 = A.D. 1442).
30. *Ṣūrah al-Mawālib al-Laduniyah*, by Az-Zarqānī (d. A.H. 1122 = A.D. 1710).
31. *Kitāb aṣ-Ṣilah*, by Ibn Baṣṭikūwāl al-Qurtubī (d. A.H. 578 = A.D. 1183).
32. *Takmīlat aṣ-Ṣilah*, by Ibn al-Abbār al-Qudārī (d. A.H. 658 = A.D. 1250).
33. *Al-Iḥā'ah fi Tārīkh Ġarnātah*, by Ibn al-Khaṭīb al-Qurṭubī (d. A.H. 776 = A.D. 1374).
34. *Mal' al-Āibab*, by Ibn Rūshād al-Fihri (d. A.H. 721 = A.D. 1321).
35. *Tabaqāt al-Qurra'*, by Al-Dahabī (No. 757 below).
36. *Inba' al-Āumr bi 'Abnū' al-Ūmr*, by Ibn Ḥajar al-Asqalānī (d. A.H. 852 = A.D. 1449).
37. *Al-Kawākib ad-Durrīyah*, by 'Abdarra'ūf al-Munāwī (d. A.H. 1031 = A.D. 1622).

The entire work is divided into twelve *Mujallad*, each treating of a century; and most of these are subdivided into several parts. The present part of the first *Mujallad* embraces the period from the first to the fourteenth and the earlier months of the fifteenth year of the Hijrah.

Beginning with the account of عَمَامُ النَّدْسٍ وَسَدِيدُ الْمُؤْمِنِينَ.....مُحَمَّدٌ عَلَمُ الْأَنْمَاءِ وَأَتَرَفَ مَدَدُهُ and ending with that of عَمَامُ الْمُؤْمِنِينَ وَسَدِيدُ الْمُؤْمِنِينَ عَلَمُ الْأَنْمَاءِ وَأَتَرَفَ مَدَدُهُ مَعَنْ عَمَامٍ سَدِيدٍ سَدِيدُ الْمُؤْمِنِينَ عَلَمُ الْأَنْمَاءِ وَأَتَرَفَ مَدَدُهُ.

The colophon at the end of the last *Mujallad* suggests that all the volumes are in the author's own handwriting.

A table of contents, drawn up by one Muhammād b. 'Abdallāh al-Mansūrī, is prefixed to each part.

No. 666.

fol. 340: lines and size same as above.

The Same.

Vol. I, part 2.

The second part of the first *Mujallad*, embracing the period extending from the later months of the 15th up to the end of the 44th year of the Hijrah.

Beginning with the account of **عَمَّ بْنَ عَدَدِ الْأَقْوَشِي** and ending with that of **عَمَّةِ بْنِ أَمِي سَعْدَانَ**.

No. 667.

fol. 340: lines and size same as above.

The Same.

Vol. I, part 3.

The third part of the first *Mujallad*, embracing the period extending from A.H. 45 to the earlier months of A.H. 67.

Beginning with the account of **مُسْلِمَةَ بْنَ مُخَلَّدٍ** and ending with that of **أَحْمَدَ بْنَ قَدْسٍ**.

No. 668.

fol. 307: lines and size same as above.

The Same.

Vol. I, part 4.

The fourth part of the first *Mujallad*, embracing the period extending from the later months of A.H. 67 up to the end of A.H. 100.

Beginning with the account of **عَدَى بْنِ حَاتِمِ الْطَّابِيِّ** and ending with that of **عَدَدِ الْمُرْحَمِينِ بْنِ نَعْمَلَ**.

No. 669.

foll. 356; lines and size same as above.

The Same.

Vol. II. part 1.

The first part of the second *Mujallad*, embracing the period extending from A.H. 101 up to the end of A.H. 150.

Beginning with the account of **الخلفة سعدنا عمر بن عبد العزىز** and ending with that of **العام الأعظم النعمان بن ناتس بن النعمان أبو حنيفة**.

No. 670.

foll. 220; lines and size same as above.

The Same.

Vol. II, part 2.

The second part of the second *Mujallad*, embracing the period extending from A.H. 151 up to the earlier months of A.H. 178.

Beginning with the account of **الشيخ محمد بن اسحاق** and ending with that of **الشيخ ابو علی بن عبد الله الكوفی**.

No. 671.

foll. 257; lines and size same as above.

The Same.

Vol. II. part 3.

The third part of the second *Mujallad*, embracing the period extending from the later months of A.H. 178 up to the end of A.H. 200.

Beginning with the account of **الشيخ ابو سليمان البصري** and ending with that of **ابو سلمة سوار بن حاتم البصري**.

No. 672.

foll. 350; lines and size same as above.

The Same.

Vol. III. part 1.

The first part of the third *Mujallad*, embracing the period extending from A.H. 201 up to the earlier months of A.H. 245.

Beginning with the account of **الشيخ حبيب بن الوليد بن حبيب** and ending with that of **الشيخ أبو الفدص قولان بن ابراهيم**.

No. 673.

foll. 349; lines and size same as above

The Same.

Vol. III. part 2.

The second part of the third *Mujallad*, embracing the period extending from the later months of A.H. 245 up to the end of A.H. 300.

Beginning with the account of **الشيخ ابو نرابة عسکر بن حصن النخشي** and ending with that of **الشيخ محمد بن الفضل بن اسحاق ابو سعيد الفنسا يودي**.

No. 674.

foll. 350; lines and size same as above.

The Same.

Vol. IV. part 1.

The first part of the fourth *Mujallad*, embracing the period extending from A.H. 301 up to the earlier months of A.H. 345.

Beginning with the account of **الشيخ احمد بن اسحاق المعمري** and ending with that of **الشيخ محمد بن حبيب بن امده بن عمرو**.

No. 675.

foll. 454; lines and size same as above.

The Same.

Vol. IV. part 2.

The second part of the fourth *Mujallad*, embracing the period extending from the later months of A.H. 345 up to the end of A.H. 400.

Beginning with the account of **الشيخ أبو عبد الله محمد بن أحمد بن** **الشيخ المعلم بن محمد بن محمد بن** **محمود** and ending with that of **مكحول النسفي**.

No. 676.

foll. 247; lines and size same as above.

The Same.

Vol. V. part 2.

The second part of the fifth *Mujallad*, embracing the period extending from A.H. 470 up to the end of the fifth century.

Beginning with the account of **الشيخ محمد بن حبة الله أبو الحسن الورق** and ending with that of **الشيخ محمود بن حبة الله الراغدي**.

It is to be noticed that the first part of this fifth *Mujallad*, embracing the period A.H. 401 to 469, is wanting.

No. 677.

foll. 310; lines and size same as above.

The Same.

Vol. VI. part 1.

The first part of the sixth *Mujallad*, embracing the period extending from A.H. 501 up to the earlier months of A.H. 558.

Beginning with the account of **الشيخ سليمان بن الخراساني** and ending with that of **الشيخ الحسن بن علي بن هشام السلوبي**.

No. 578.

fol. 332; lines and size same as above

The Same.

Vol. VI. part 2.

The second part of the sixth *Mujallad*, embracing the period extending from the later months of A.H. 558 up to the end of the sixth century.

الشيخ علي بن نعوجود بن الحسن بن السنجي ابو النجاش اسعد بن ابي عاصي and ending with that of محمد بن ابراهيم الدضائلي محمد بن خلف بن احمد العجلي.

No. 679.

fol. 240; lines and size same as above.

The Same,

Vol. VII, part 1.

The first part of the seventh *Mujallad*, embracing the period extending from A.H. 601 up to the earlier months of A.H. 658

الشيخ محمد بن عبد العزير بن خلف الشیخ محمد بن عبد الله بن عباسی بن ابی الرجال احمد بن علی الدینی Beginning with the account of the life of the shaykh in the middle of the life and ending abruptly in the middle of the life of the shaykh and ending abruptly in the middle of the life of the shaykh.

No. 680.

fol. 222; lines and size same as above.

The Same.

Vol. VII, part 2.

The second part of the seventh *Mujallad*, embracing the period extending from the earlier months of A.H. 658 up to the end of A.H. 700.

Beginning at the point where the previous part ends in the account of **الشيخ محمد بن احمد بن عبد الله بن عيسى المؤذن** and breaking off abruptly in the middle of the account of **عبد الوهاب بن عمرو** the **الشيخ عباد عباني**.

عبد الوهاب الرعابي It may be noticed here that the account of remains unfinished.

No. 681.

foll. 301: lines and size same as above.

The Same.

Vol. VIII.

The eighth *Mujallad*, comprising the biographies of those who lived in the 8th century.

Beginning with احمد بن عبد الرحمن الدمشقي and ending with شهير الدين الخلواني.

No. 682.

foll. 359; lines and size same as above.

The Same.

Vol. IX.

The ninth *Mujallad* of the same work, containing the lives of those who lived in the 9th century.

Beginning with the account of الشیخ علی بن سدی القطب الا وحد and ending with that of الشیخ محمد بن ابی ذکر بن عبد الرحمن بن محمد و ما.

No. 683.

foll. 302; lines and size same as above.

The Same.

Vol. X.

The tenth *Mujallad* of the same work, embracing the period extending from A.H. 901 to A.H. 985.

It may be noticed that no account of the years A.H. 986 to 1000 is found in the present copy.

Beginning with the account of محمد بن عمر بن محمد بن نات الدروسي and ending with that of حامد بن محمد الشهير نات الشیخ دروز.

No. 684.

foll. 275; lines and size same as above.

The Same.

Vol. XI.

The eleventh *Majallad*, containing biographies of those who flourished in the 11th century.

Beginning with the account of الشیخ اسماعیل بن عبد الحق بن محمد بن الشیخ محمد بن ابی السرور محمد بن سلطان الحنفی and ending with that of العجازی.

No. 685.

foll. 320; lines and size same as above.

The Same.

Vol. XII, part 1.

The first part of the twelfth *Mujallad*, embracing the period extending from A.H. 1101 up to the earlier months of A.H. 1152.

Beginning with the account of برهان الدین الشیخ ابراهیم بن العمادی and ending with that of الشیخ ابراهیم بن محمد المعروف بابن سفر الحنفی.

No. 686.

foll. 377; lines and size same as above.

The Same.

Vol. XII, part 2.

The second part of the twelfth *Mujallad*, embracing the period extending from the later months of A.H. 1152 up to the end of the 12th century.

Beginning with the account of الشیخ عمر بن يوسف الحنفی البغدادی and ending with that of نجم الدین بن صالح بن احمد بن محمد بن صالح بن محمد بن عبد الله المهرناشی.

The colophon runs thus:—

فَدُّتُم بِحَمْدِ اللَّهِ وَحْسَنِ بَوْفِيقَةِ وَعَذَائِتِهِ وَذَلِكَ الْجَزْءُ الثَّانِي مِنْ الْفَرْنَ الثَّانِي عَشْرَ وَالْحَمْدُ لِلَّهِ عَلَيْ الْبَدْءِ وَالْخَتَامِ وَكَانَ الْفَرَاغُ مِنْ

تسوية عصر دوم السبط الحادى وأعشرین من شهر رمضان المبارك
سنة تسع و تسعين و مائين و الف من سنة المهاجرة استريفة النبوية على
صاحبها افضل الصلة و اشرف التحبيات و ازكي التسليمات التلم و فق
لتاليف الـثـالـثـ عـشـرـ عـلـيـ اـوـجـهـ المـطـلـوبـ بـفـضـلـكـ وـ مـنـكـ وـ كـيـمـكـ *

All the volumes are written in a hasty *Naskh*.

Dated. A.H. 1299 = A.D. 1882.

COMPANIONS AND TRADITIONISTS.

No. 687.

foll. 56, lines 24: size 9×6; 7×5.

[كتاب في اسماء الرجال]

(KITÂB FÎ ASMÂ' AR-RIJÂL.)

Fragment of a work containing biographical notices of the
companions of the Prophet and of the traditionists who followed them,
without title or author's name.

In an endorsement in the margin of fol. 1^a, the work is said
to be a fragment of *Al-Mu'talif wa'l-Mukhtalif*, by 'Abdalqâni al-
Azdi (d. A.H. 409 = A.D. 1018); but internal evidence shows that it is
a portion of some work by Imam Al-Bukhâri (d. A.H. 256 = A.D. 870).
All the statements made in the work have been narrated directly
from those Shaikhs from whom, as we are told by Ad-Dahabi and Al-
'Ijlâwi, Imam Buxhâri received traditions, and who flourished long
before the afore-said 'Abdalqâni al-Azdi; for instance, Abû 'Âsim
(d. A.H. 212 = A.D. 827), Abû Narâim (d. A.H. 219 = A.D. 834), 'Âdâm
bin Abi Iyâs (d. A.H. 220 = A.D. 835), and Ismâ'il bin Abi Uwais
(d. A.H. 226 = A.D. 841). Moreover, in a note by some scholar in the
margin of fol. 44^a, where biographical accounts of Harâm bin Hâkim
and Harâm bin Mu'awiyah are given, the writer says that Buxhâri
(most probably, meaning the author of the present work) has wrongly

guessed that these men were two different persons while, as a matter of fact, they were one and the same person. The note runs thus:—

حرزه بن حكيم و حرزه بن معوية هما رجل واحد و وهم البخاري في
اخراجه اثنين *

We learn from Hâj. Khal., vol. ii, p. 117, that Imâm Bukhârî wrote three biographical books dealing with the traditionists; the first a large work, entitled *At-Târikh al-Kâbir*; the second, a work of medium size, entitled *At-Târikh al-Awsât*; and the third, a shorter work, entitled *At-Târikh as-Sâgîr* (see No. 688 below). The present MS. is possibly a fragment either of *At-Târikh al-Kâbir* or *At-Târikh al-Awsât*.

From the original pagination of the MS., it appears that eight folios are wanting at the beginning. It opens abruptly with the words:—

قال لي ابراهيم بن المندري عن ابراهيم بن محمد بن عبد العزيز بن عمر
..... امن شهد بدرا فوجدهم مائة رجل لكل رجل باربع مائة دينار و كان
عثمان بن عفان فيهم فاخذها الخ *

محمد بن عبد الله بن ابي حزم القطعى
الواحد بن ابي حزم القطعى. The work is arranged in alphabetical order, except that the names beginning with Muhammed have been placed first.

The MS. breaks off abruptly in the middle of the account of خلاد بن يحيى بن صفوان.

Apparently a very old copy. Written in Naskh, with occasional notes and emendations in the margins. Not dated. Probably, 12th century.

No. 688.

fol. 175; lines 13; size $12\frac{1}{2} \times 9$; $8\frac{1}{2} \times 5\frac{1}{4}$.

التاريخ الصغير

AT-TÂRIKH AS-SÂGÎR.

A well-known work containing notices of the companions, their followers, and other subsequent traditionists.

Author: Abû 'Abdallâh Muhammed bin Ismâ'il al-Bukhârî al-Ju'fi (ابو عبد الله محمد بن اسماعيل البخاري الجعفري) (d. A.H. 256 = A.D. 870). For his life, see Lib. Cat., vol. v, part i, No. 129.

Beginning:—

أخبرنا أبو ذر عبد بن أحمد بن محمد البهري قال حدثنا محمد بن اسماعيل كتاب المختصر من تاريخ النبي صلى الله عليه وسلم والمهاجرين والأنصار وطبقات التابعين لعم باحسان ومن بعد هم الخ *

Cf. Berlin, No. 9914, where the contents of the work have been fully described. See also Râmpûr, p. 623; Bûhâr No. 221; and Hâj. Khâl., vol. ii, p. 117.

Distinctly written in bold Naskh, within red and blue ruled borders. Dated, A.H. 1293 = A.D. 1876.

The work has been lithographed in Allâhâbâd, A.H. 1324.

No. 689.

fol. 325; lines 22; size $13\frac{1}{4} \times 8$; $10 \times 5\frac{1}{2}$.

(A MS. containing two separate works, bound together.)
fol. 1-102^a.

I.

The Same.

Another copy of the preceding work.
Begins as above.

Written in fair Naskh. Dated, A.H. 1315 = A.D. 1898.
fol. 105^a-325.

II.

اسماء رجال الصحیحین

ASMÂ' RIJÂL AS-ŞAHÎHAIN.

A biographical dictionary of those traditionists, whose names occur in the Shâfi'î Bukhârî and the Shâfi'î Muslim.

Author: Abû'l-Fadl Muhammâd bin Tâhir bin 'Ali al-Maqdîsi
أبو الفضل محمد بن طاھر بن علی المقدسی

The author, who was himself a great traditionist, and well acquainted with the lives of traditionists, was born in A.H. 448 = A.D. 1056, visited numerous places for the sake of acquiring learning, and finally settled in Hamâdân. He died in Bağdâd, A.H. 507 = A.D. 1113, on his way back from Mecca. See Taâdîkrat al-Huffâz, vol. iv, p. 39.

Beginning:—

قال الحافظ أبو الفضل محمد بن طاھر المقدسی رضي الله تعالى عنه - الحمد لله على كل حال و امام كل حاجة و سوال الخ *

The work contains biographical notices of those traditionists who are mentioned in the *Şâhîh Buķhârî* and the *Şâhîh Muslim*, and accounts of whom were subsequently given in two separate works, viz., اسماء رجال صحیح البخاری by Abû Naṣr Aḥmad bin Muḥammad al-Kalâbâdî (d. A.H. 398 = A.D. 1007) and اسماء رجال صحیح مسلم by Abû Bakr Aḥmad bin ‘Alî al-İṣfahânî (d. A.H. 428 = A.D. 1036). The author has incorporated the above two works in the present, after making some necessary additions and alterations. See *Hâj. Khal.*, vol. i, p. 289.

Written in bold *Naskh*, with the headings in red. Foll. 103^a–104^b are blank.

Dated, A.H. 1315 = A.D. 1898.

— — — — —
No. 690.

foll. 36; lines 19; size 8×7 ; $6\frac{1}{2} \times 4$.

كتاب الصعفاء الصغير

KITÂB AD-DU‘AFÂ’ AS-ŞÂGÎR.

A biographical dictionary of weak or rather unreliable traditionists.

ابو عبد الله مولى بن اسحاق البخاري الجعفري
By Abû ‘Abdallâh Muḥammad bin al-Buķhârî al-Ju‘fî (d. A.H. 256 = A.D. 870). See *Lib. Cat.*.. vol. v, part i, No. 129.

Beginning:—

اخبرنا الشیخ ابو علی المحسن بن احمد الحداد المقری فراءة عليه
و اذا اسمع فی شهر اللہ الاصم رجب سنة تسع و خمس مائة ابی ابو نعیم
احمد بن عبد اللہ بن احمد بن اسحاق البخانط بسط محمد بن یوسف
ابن الصوفی فراءة عليه فی ذی الحجۃ سنة ست و عشرين و اربعين
ابی ابو احمد محمد بن احمد بن الغطیف الرناظی بجرجان قال قرأت
على ادم بن موسی الجوازی ثنا ابو عبد اللہ محمد بن اسماعیل البخاری
باب الالف ابراهیم بن اسماعیل بن مجتمع بن جایة الانصاری ثنوی عن
و هو كثیر الوهم الخ *

Besides the present work, Imâm Buķhârî wrote another biographical dictionary of the unreliable traditionists, entitled *Kitâb ad-Du‘afâ’ al-Kâbir*. See *Hâj. Khal.*, vol. iv, p. 118.

Written in fair Naskh.

Not dated. Apparently, a very modern copy.

The work was printed in A.H. 1323.

No. 691.

fol. 26; lines 18; size $8\frac{1}{2} \times 6$; $6 \times 4\frac{1}{2}$.

كتاب المنفردات والوحدان

KITÂB AL-MUNFARIDÂT
WAL-WUHDÂN.

A biographical treatise dealing with those male and female companions of the Prophet, and their followers, who are distinguished by the fact that each is said to have narrated but one Hâdiṣ to one single person.

Author: Abû'l-Ḥusain Muslim bin al-Ḥajjâj al-Quṣhâ'irî (ابو الحسنین ابو الحسن مسلم بن الحجاج القشیری) (d. A.H. 261 = A.D. 875). See Lib. Cat., vol. v, part i, No. 188

Beginning:—

قال أخينا ابو محمد الحسين بن احمد السمرقندى بقرأتى عليه
بنديساپور قال سمعت ابا الحسين مسلم بن الحجاج القشیري يقول
تسمية من زوبي عنده رجل او امرأة حفظ او حفظت من رسول الله صلى الله
عليه وسلم شيئاً من قول او فعل ولا يزوجي عن كل واحد منهم الا واحد من
مشهور التابعين لاثانى في الرواية عند النج * *

A copy of the work is noticed in Aṣafiyah, p. 786.

Written in fair Nasta'liq. Not dated. Apparently, a very modern copy.

No. 692.

fol. 144; lines 19; size $13\frac{1}{4} \times 8\frac{1}{3}$; $8\frac{1}{3} \times 4\frac{1}{3}$.

الاستيعاب في معرفة الاصحاب

AL-ISTÎ'ÂB FI MA'RIFAT AL-ASHÂB.

The first volume of the well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Abû 'Umar Yûsuf bin 'Abdallah bin Muhammâd bin 'Abdalbarr an-Namarî al-Qurtubî ابو عمر يوسف بن عبد الله بن محمد بن عبد البر النمرى القرطبي. The author was a great traditionist and historian of his time, and was born at Cordova on Friday, the 24th Rabî' II, A.H. 368=A.D. 978. He held the post of Qâdi of Lisbon, and died at the age of 95 in Shâtibah, on the 30th Rabî' II, A.H. 463=A.D. 1071. For his life, see *Taqâkirat al-Huffâz*, vol. iii, p. 324; *Al-Ansâb* by As-Sam'âni, fol. 447^a; *Ithâf an-Nubalâ'*, p. 442; and Ibn Khallikân (De Slane's translation), vol. iv, p. 398.

Vol. I.

Beginning:—

قَالَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ جَامِعُ الْأُولَٰئِينَ وَالْآخِرَتِينَ النَّجْمُ *

The present volume ends abruptly in the middle of the account of الحسين بن علي بن ابي طالب.

For other copies see Br. Mus., No. 1623; Br. Mus. Suppl., No. 623; Brill-Houtsma, No. 195; Cairo, vol. i, p. 225; Hamidiyah, No. 202; Ayâ Şûfiyah, No. 453; Köpr., Nos. 238-241; Bâshîr Âgâ, No. 85; Calcutta Madrasah, p. 42; Bûhâr, No. 228: and Râmpûr, p. 133. See also Hâj. Khal., vol. i, p. 276; and Brock., vol. i, p. 368.

The work was printed in two volumes at Haidarâbâd (Deccan), A.H. 1318.

No. 693.

fol. 152; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the preceding volume of the account of الحسين بن علي بن ابي طالب and ending with that of ظبيان بن كداد الابادي.

No. 694.

fol. 205; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of فبس بن الحسين and ending with that of عبد الله بن قحافة ابوكر الصدقي. العارضي.

No. 695.

foll. 171; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of غَالِبُ بْنُ عَبْدِ اللَّهِ. The alphabetical series of proper names ends on fol. 166^b, with بِرْبُرُ الْجَهْنَمِي. There follows the كتابُ الْكَنْيَةِ, containing the accounts of those who are known by their *Kunyah*, arranged also alphabetically. The volume ends abruptly in the middle of the account of ابْوَاعِمَةِ الْمَخْرُومِي.

No. 696.

foll. 167; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the preceding volume of the account of ابْوَاعِمَةِ الْمَخْرُومِي. The *Kunyah* end on fol. 87^b, with ابْوَرَبِد. There follows the كتابُ النِّسَاءِ, a chapter containing notices of the female companions of the Prophet, beginning with ابْرَوِيَّ بَنْتِ عَبْدِ الْمُطَلَّبِ and ending with امْ وَرَة.

All the above five volumes were transcribed by Mirzâ Haidar Ali at Lucknow, A.H. 1316 = A.D. 1898. Written in fair *Naskh*, with the headings in red.

No. 697.

foll. 188; lines 17; size $8 \times 5\frac{1}{2}$; 5×3 .

تَقْيِيدُ الْمَهْمَلِ وَ تَمْيِيزُ الْمَشْكُلِ

TAQYID AL-MUHMAL WA TAMYIZ
AL-MUSHKIL.

A biographical dictionary, which deals with those names, *Nisbah* and *Kunyah* mentioned in the *Al-Jâmi' as-Sâhih* of Imâm Bukhârî and in the *Al-Jâmi' as-Sâhih* of Imâm Muslim, which, because of their similarity to each other, are liable to be confounded.

Author: Abū 'Alī al-Husain bin Muhammād bin Ahmad al-
Gassānī al-Jaiyānī. ابو علي الحسني بن محمد بن احمد الغساني الجياني.

The author, Al-Jaiyānī, a good philologist and traditionist of Spain, was born in A.H. 427 = A.D. 1035. He began his travels for the purpose of acquiring learning in A.H. 444 = A.D. 1052, served as a professor of Hadīṣ in the famous Cordova University, and died on the 12th of Sha'bān, A.H. 498 = A.D. 1105. See Tadkirat al-Huffāz, vol. iv, p. 31; and Ibn Khallikān (De Slane's translation), vol. i, p. 458.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين وبعد يرحمك الله
فإنك سألتني إن اجمع لك ما اشتبه عليك مما يأتلف خطه و يختلف
لفظه من أسماء الرواة و كتابهم و أنسابهم من الصحابة والتبعين ومن بعدهم
من الخالقين ومن ذكر في الكتابين الصحيحين الخ *

Incomplete at the end. The MS. breaks off abruptly in the middle of the account of اسکان اشکان.

A copy of the work has been described in Berlin, No. 10161. See also Hāj. Khāl., vol. ii, p. 397; and Brock., vol. i, p. 368.

Apparently, an old copy. Written in fair Naskh, with the headings in red. The old folios have been re-mounted on new margins.

Not dated. Probably, 16th century.

No. 698.

fol. 203; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الكمال في أسماء الرجال

AL-KAMĀL FĪ ASMĀ' AR-RIJĀL.

A biographical dictionary of those traditionists whose names occur in the famous six canonical books of Hadīṣ.

Author: Taqīaddīn 'Abdalqānī bin 'Abdalwāḥid bin Surūr al-Jammā'īlī al-Maqdisī. نقی الدین عبد الغنی بن عبد الواحد بن سرور الجماعیلی المقدسی. He was born at Jammā'īl (a village in the vicinity of Nābulus) in A.H. 541 = A.D. 1146. In his early youth he left his home for the sake of acquiring learning, and visited Dāmascus Bağdād, Egypt, Hamadān, Iṣfahān and other centres of Islamic culture and learning. In A.H. 570 = A.D. 1174 he revisited Alexandria,

and heard traditions from the greatest traditionist of the age, Hâfiż Ahmed bin Muḥammad as-Silafî (d. A.H. 576 = A.D. 1180). Our author specialised in the subject of Hâdiṣ, in which he acquired profound knowledge and surpassed all contemporary traditionists. He wrote numerous books, and died in Cairo on Monday, the 23rd Rabi' I, A.H. 600 = A.D. 1203. See Taṣkirat al-Huffâz, vol. iv. p. 165; Ithâf an-Nubalâ', p. 302; and Tabaqât al-Ḥanâbilah by Ibn Rajab, vol. ii, fol. 15^b.

Beginning:—

لَحَمْدُ اللَّهِ عَلَىٰ جَمِيعِ ذَنْعَمَهُ عَدْدِ خَلْقَهُ وَكَلْمَهُ حَمْدًا يَوْجِبُ الْمَرْيَدَ

مِنْ مَخْلُقِهِ وَكَرِيمَهُ النَّخْ *

According to the Taṣkirat al-Huffâz, the work was originally divided into ten parts. The present MS. is designated on the title-page as the first part. It ends with the account of اسْبَاطِ ابْنِ السَّعْ الْمَصْرِيِّ.

The work was finally arranged by the author's son, Jamâladdin Abû Mûsâ 'Abdallâh (d. A.H. 627 = A.D. 1229), as stated in the following note on the title-page:—

الْجَزْءُ الْأَوَّلُ مِنَ الْكَمَلِ فِي أَسْمَاءِ الرِّجَالِ تَالِيفُ الشَّيْخِ الْإِمَامِ

تَبَّىٰ الدِّينُ ابْنُ مُحَمَّدٍ عَبْدِ الْغَنِيِّ بْنِ عَبْدِ الْوَاحِدِ بْنِ عَلَيِّ بْنِ سَوْزَرِ
الْمَقْدِسِيِّ تَرْتِيبٌ وَلَدَهُ الْحَاكِظُ جَمَالُ الدِّينُ ابْنُ مُوسَىٰ عَبْدِ اللَّهِ رَحْمَةُ اللَّهِ

تَعَالَىٰ *

For other copies see Berlin, No. 9924 5; Br. Mus. Suppl., No. 625 6; Cairo, vol. i, p. 244; and Calcutta Madrasah, p. 43. See also Brock., vol. i, p. 356; and Hâj. Khal., vol. v, p. 240.

Written in good *Naskh*, with occasional vowel-points. Several folios contain marginal notes, which are said to have been copied from those written by An-Nawawî (d. A.H. 676 = A.D. 1278) in the margins of the original copy. Not dated. Probably, 15th century.

No. 699.

foll. 226; lines 21; size $9\frac{1}{3} \times 7\frac{1}{3}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

تَهْذِيبُ الْكَمَالِ

TAHDIIB AL-KAMAL.

The present MS. is defective at the beginning as well as at the end. It contains neither title nor author's name; but in an endorsement on fol. 1^a it is said to be *Tahdîb al-Kamâl*, which is a revised and enlarged edition of 'Abdalqâni al-Maqdisî's *Al-Kamâl* (No. 698 above).

Author: Jamâladdin Abû'l-Hajjâj Yûsuf bin 'Abdarrahmân al-Mizzî (جمال الدين ابوالحجاج يوسف بن عبد الرحمن المزني *d.* A.H. 742 = A.D. 1341). See Lib. Cat., vol. v, part i, No. 229.

The MS. begins abruptly with the account of معاذ بن حشام and breaks off in the account of مبيزة الشيباني.

We learn from Hâj. Khal., vol. v, p. 240, that Al-Mizzî left this work incomplete; and that it was subsequently continued by 'Alâ'-addîn Muqaltâ'i bin Qilij, who divided it into thirteen volumes. Muqaltâ'i was born in A.H. 689 = A.D. 1290, and died in A.H. 762 = A.D. 1361. For his life, see Ad-Durâr Al-Kâminah, vol. ii, fol. 299^a.

For other copies see Berlin, No. 9930, 1; Paris, Nos. 2089-91; Br. Mus., No. 1635; Br. Mus. Suppl., No. 627; Cairo, vol. i, p. 233; Hamidiyah, No. 226; Köpr., No. 272; and Âşafiyah, vol. i, p. 779. See also Brock., vol. i, p. 360, where the present work is erroneously described as an abridgment of the work by Muhammâd bin Mahmûd bin al-Hasan bin an-Najjâr al-Bâgdâdî (*d.* A.H. 643 = A.D. 1245), entitled *الكمال في معرفة الرجال*.

Plainly written on thick creamy paper in bold Arabian Naskî, with the headings always in red.

There are several marginal notes by Muhammâd bin Ibrâhîm bin al-Muhandis, who tells us that he read this MS. before its author, and collated it with the autograph copy, at Damascus in A.H. 718 = A.D. 1318. Ibn al-Muhandis, the writer of these notes, was one of the teachers of the celebrated traditionist, Ad-Dâhabî. He was born in A.H. 665 = A.D. 1267, and died in A.H. 733 = A.D. 1333. For his life, see Ad-Durâr al-Kâminah, vol. ii, fol. 93^b; and Taâdîkirat al-Huffâz, vol. iv, p. 294.

No. 700.

foll. 166; lines 20; size $10 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

الكلشيف في معرفة انساء الرجال

AL-KÂSHIF FÎ MA'RIFAT ASMÂ'
AR-RIJÂL.

An old and exceedingly valuable copy of *Al-Kâshif*, an abridgment of Al-Mizzî's *Tahdîb al-Kamil* (No. 699 above), by Shamsaddin Abû 'Abdallâh Muîammad bin Alîmad bin 'Ushmân bin Qâ'îmâz ad-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائم الدهبي, a well-known traditionist and historian, born in Damascus on the 3rd Rabî' II, A.H. 673=A.D. 1274. At the age of eighteen, our author left his home and visited several towns of Syria, Egypt, and Hijâz, where he studied under numerous eminent scholars. The number of his teachers surpassed twelve hundred. He served as a professor in several Madrasahs of Damascus, and wrote many useful works. He died on the 3rd Du'l-Qa'dah, A.H. 748=A.D. 1348. See *Tabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 4^b; *Tabaqât* by Al-Isnawî fol. 101^b; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 145^a; *Mir'ât Al-Janâñ*, fol. 458^b; *Ad-Durâr al-Kâminah*, vol. ii, fol. 109^a; *Munta'khal as-Sulûk*, fol. 38^b; *Dustûr al-I'lâm*, fol. 50^b; and Brock., vol. ii, p. 46.

Beginning:—

الحمد لله والسنن لله يقول محمد بن احمد بن الدهبي
ساخته الله هذا مختصر نافع في رجال الكتب ائمة الصحيفين والسنن
الاربع مقتضب من تهذيب الکمال لشيخنا العلامة المزباني *

The notices are arranged in alphabetical order, beginning with Alîmad bin Ibrâhîm al-Mawâsîlî.

For other copies see Cairo, vol. i, p. 242; Kôpr., No. 386; Escur., No. 1779; Âsafiyah, p. 786; Bûhâr, No. 232; and Râmpûr, p. 138. See also Hâj. Khal., vol. v, p. 3.

The present valuable copy, dated A.H. 733=A.D. 1333, was transcribed within the life-time of the author by Abû'l-Fathî as-Subkî, as stated in the following colophon:—

رفع فراغ ابي العنق السجبي نفعه الله من كتابته وهي الثانية والعشرين
الرجب الغردد سنة ثلاث وثلاثين وسبعينا *

The scribe, *Abū'l-Faṭḥ*, whose full name was *Taqiaddīn Muḥammad bin 'Abdallāṭīf as-Subkī*, was born in the month of *Rabi'* II, A.H. 705 = A.D. 1305. He was an eminent scholar, held several distinguished posts in Egypt and Syria, and died at Damascus on Saturday, the 12th *Dū'l-Qa'dah*, A.H. 744 = A.D. 1344. For notices of his life, see *Ad-Durar Al-Kāminah*, vol. ii, fol. 166^b; *Tabaqāt* by *Al-Isnawī*, fol. 129^a; *Tabaqāt* by *Ibn Qāḍī Shuhbāh*, fol. 146^a; *Tabaqāt al-Kubrā* by *As-Subkī*, vol. vii, fol. 29^a; *Tabaqāt* by *Ibn al-Mulaqqīn*, fol. 150^a; and *Mirāt al-Janān*, fol. 458^a.

Written on thick creamy paper, in beautiful *Naskh*, with marginal notes and emendations.

Foll. 40–49, are of paper of a reddish tint. Foll. 94–99 and 150 are seriously water-stained.

The title-page bears the seal and signature of *Abū Bakr 'Abdallāh*, a teacher of the Madrasah *As-Ṣadr al-Ālī* (مدرسة الصدر العالى) at Qandiyah, dated A.H. 1179 = A.D. 1765.

—
No. 701.

foll. 249; lines 27; size 10 × 6; 8 × 4½.

تقریب التهذیب

TAQRĪB AT-TAHDĪB.

The well-known biographical dictionary of the traditionists, compiled by *Ahmad bin 'Ali bin Ḥajar al-Asqalānī* (حمد بن علي بن حجر العسقلاني) (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Ibn Ḥajar Al-Asqalānī first abridged *Al-Mizzī's Tahdīb al-Kamāl* (No. 699 above) in a work entitled *Tahdīb at-Tahdīb*. He then abridged this latter work in a more concise form, entitling it *Taqrib at-Tahdīb*.

Beginning:—

حمد لله الذي رفع بعض خلمه على بعض درجات ... اما بعد فانى

لما موتت من تهذيب تهذيب المكمل في اسماء الرجال الذي جمعت فيه

مقصود التهذيب لحفظ عصره ابي الحجاج زهيري النجف *

The contents of the present work have been described in Berlin, Nos. 9954–5. See also Cairo, vol. i, p. 232; *Āṣafiyah*, p. 776; *Rāmpūr*, p. 136; and Brock., vol. i p. 360. In *Hāj. Khal.*, vol. v, p. 243.

it is stated that the composition of the work was completed on the 9th Jumâdâ II, A.H. 808=A.D. 1405; but in the colophon of the present copy, the date of completion is given as A.H. 824=A.D. 1421. The colophon runs thus:—

وَلِأَنَّهُ لَفَ ... وَرَغْتَ مِنْ تَعْلِمِنِهِ يَوْمَ الْأَرْبِعَاءِ لِرَبِيعِ عَسْنَرِ جَمَادِيِ الْآخِرَةِ

* ۸۲۴

Written in *Naskh*, with marginal notes and emendations throughout. Foll. 151 and 238-249 are supplied in a later hand. Foll. 224 and 225 should be transposed.

The present copy was collated with the original at Mecca by one *Jalâl* [bin] *Shaikh 'Abdalmalik*, commonly known as *Al-Muttaqî*, as stated in the following note at the end:—

بلغت بالمقابلة بوسع الطاقة والامكان بعون عذارة الوحشان من مبدئه و
مختتمه في مكة المعظمة تجاه بيته الله زاده الله شرفا وعظيما ... كتبه
الغقر المذنب جلال [بن] شيخ عبد الملك الشهير بالمتقى عفى عنه *

Not dated. Probably, 18th century. Slightly worm-eaten.

The work has been repeatedly printed and lithographed in India, viz. in A.H. 1271, A.H. 1290 and A.H. 1308.

No. 702.

fol. 256; lines 27; size $14 \times 9\frac{1}{4}$; $9\frac{1}{4} \times 7$.

اسد العابث في معرفة الصحابة

USD AL-ĞÂBAH FÎ MA'RIFAT AS-SAHÂBAH.

A very old and valuable copy of the *Usd al-Ğâbah*, the well-known biographical dictionary of the companions of the Prophet, complete in three separate volumes. The first and the third of these are written in the same hand, and are dated, A.H. 693=A.D. 1294, and A.H. 694=A.D. 1295, respectively; while the second, which is not dated, seems to be written in a different and much later hand.

Author: 'Izzaddîn Abû'l-Hasan 'Alî bin Abî'l-Karam Aşîraddîn Muhammad bin Muhammad bin 'Abdal-Karîm bin 'Abdalwâhid ash-Shaibâni, generally known as *Ibn al-Asîr al-Jazârî* على بن أبي الكرم أثیر الدین محمد بن محمد بن عبد الكرم بن عبد الواحد الشهیر بابن الأثیر الجزّاری.

Vol. I.

Beginning:—

فَالشَّيْخُ الْحَمْدُ لِلَّهِ الْمُنْزَهُ عَنِ الْيُكُونِ أَدَنْظَرَ وَأَشْبَاهَ الْخَيْرِ *

The author, who was a great traditionist and historian, was born on the 4th of Jumâda I, A.H. 555 = A.D. 1160, at Jazîratu Ibn 'Umar (in Mesopotamia), where he was brought up and received his early education. He went, with his father and his two brothers, Majdaddîn Abû's-Sâ'âdât Mubârak (d. A.H. 606 = A.D. 1209) and Dîyâ'addîn Abû'l-Fâth Naşrallâh (d. A.H. 637 = A.D. 1239), to Mawâ'il, where he received lessons from Abû'l-Fâdîl 'Abdallâh bin Alîmad at-Tûsî, the *Khatîb* of the city (see *As-Subkî*, vol. v, fol. 243^a). He then proceeded to Bağdâd, where he attended the lectures of Ya'ish bin Şâdaqâh al-Fûrâtî (d. A.H. 593 = A.D. 1197; see *Al-Isuawî*, fol. 180^a), Ibn as-Sukainah (d. A.H. 607 = A.D. 1211; see *ibid.*, fol. 125^a), and other eminent scholars. Subsequently, he made a journey to Syria and Jerusalem, where he completed his education under numerous distinguished scholars. Afterwards, he returned to Mawâ'il, where he settled permanently, and devoted himself to study and to the composition of the valuable works which he left behind him. The contemporary biographical writer, Ibn Khallikân, whose father was an intimate friend of our author, says that the latter's house was a centre of union for the learned men of the city and for strangers. Ibn Khallikân personally met him, in A.H. 626 = A.D. 1229, at Aleppo; and found him to be a man of the highest accomplishments and the most excellent qualities, but extremely modest. Besides the present work, he wrote the *Kitâb al-Kâmil fî't-Târikh*, a well-known universal history, from the earliest times down to A.H. 628 = A.D. 1231; which has been edited and published by C. J. Tornberg, in 14 vols., Leyden, A.D. 1851-76, and reprinted in 12 vols., Cairo, A.H. 1290-1303. He also abridged the *Kitâb al-Ansâb* of As-Sam'âni (No. 646 above), incidentally pointing out the errors of that author and enriching the work with valuable new material (see *Hâj. Khal.*, vol. i, p. 456). He died at Mawâ'il in the month of *Sha'bân*, A.H. 630 = A.D. 1234. See Ibn Khallikân (De Slane's translation), vol. ii, p. 288; *Tabaqât* by Ibn al-Mulaqqîn, fol. 128^b; *Tabaqât* by Al-Isnawî, fol. 24^a; *Tabaqât* by Ibn Qâdî Shuhbâh, fol. 73; *Tabaqât al-Kubrâ* by *As-Subkî*, vol. vi, fol. 245^b; *Tâlikirat al-Huffâz*, vol. iv, p. 191; *Mir'ât al-Jâhân*, fol. 393^b; and Brock, vol. i, p. 345.

سِيفُ بْنِ مَلْكِ بْنِ اَبِي الْاَشْعَمِ *

The present volume ends with the account of سِيفُ بْنِ مَلْكِ بْنِ اَبِي الْاَشْعَمِ

Written in beautiful *Naskh*, with occasional vowel-points. A

tastefully ornamented square on fol. 1^a, inscribed with the title of the work and the author's name, has been partly torn off; but the contents have been supplied in a later hand. At the bottom of the same folio there is another piece of illuminated writing, mostly effaced, but in which the following words can be read: **نَدَائِمُ الْعَزُوِ الْبَقَاءُ وَ السَّعَادَةُ وَ الْغَنَى**. These words, as well as the extremely elegant appearance of the MS., suggest that this ornamentation contained the name of some nobleman, for whom this valuable copy was prepared. The title-page also contains an illegible seal and the signatures of several persons to whom the MS. belonged at one time or another.

Dated, the 2nd Ramadān, A.H. 693 = A.D. 1294.

Scribe **عبدالمعنى بن عبد المؤمن بن ابراهيم بن علي بن بدرالبصري**:

The first and third volumes contain valuable marginal notes, the writer of which does not reveal his identity; but in the following note on the title-page, by one Amin al-Madāni, a teacher in the Madrasah attached to the holy shrine of the Prophet at Medina, he is said to be Al-Ḥāfiẓ Tājaddin as-Subki (d. A.H. 771 = A.D. 1369) —

فَدَاطَلَعَتْ عَلَيَّ هَذِهِ النَّسْخَةُ فَوُجِدَتْهُ مِنْ أَجْلِ النَّسْخِ وَ اسْتَحْفَاهُ وَ عَلَيْهَا
حَوَاشِيٌّ وَ تَقْيِيدَاتٌ وَ غَبِيبٌ وَ تَحْوِيرٌ بِخَطِّ الْحَاظِنِ ابْنِ السَّبْكَيِّ الْمَتَوَفِّيِّ سَنَة
٧٧١ وَ كَثِيرًا مَا يَنْعَلُ عَنِ الْدَّهْبَيِّ فِي الْمَسْتَبَهِ وَ عَنِ الْوَشَاطِيِّ وَ عَنِ ابْنِ
فَضْلِ اللَّهِ الْعَمْرِيِّ فِي مَسَالِكِ الْبَصِيرَةِ وَ عَنِ الْحَاكِمِ فِي الْمَسْتَدِرِكِ وَ عَنِ
إِنْسَابِ السَّمْعَانِيِّ وَ عَنِ انسَابِ الدَّمْيَاطِيِّ وَ عَلَيْهَا خَطُّ الْعَالَمَةِ عَلَيِّ الْحَلَبِيِّ
الْمَتَوَفِّيِّ سَنَةٍ ١٠٤٤ هـ أَحَبُّ السَّيِّرَةِ الْحَلَبِيَّةِ الْمَسْمَأَةَ دَيْسِنَ الْعَيْنَ فِي سِيِّرَةِ
الْأَصْدِيَنَ الْمَأْصُونَ - اِنْتَهِي وَ كَتَبَهُ امِينُ الْمَدِنِيُّ الْمَدِنِيُّ الْمَدِنِيُّ بِلِرْوَضَةِ النَّبُوَيَّةِ سَنَة

* ١٣٠٨

An autograph note by 'Ali bin Ibrāhīm al-Halabī (d. A.H. 1044 = A.D. 1634) is found at the end of the present volume. It is identical with that given at the end of vol. iii (see No. 704 below).

No. 703.

fol. 338: lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with **مَحَلَمُ بْنُ جَنَاحَةَ** and ending with **بَابُ الشَّنِينَ وَ الْأَلْفَ**.

Written in fair Naskh. Not dated. Apparently, 17th century.

No. 704.

foll. 239; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, from باب الميم والاف to the end.

The following note by 'Alî bin Ibrâhîm al-Halâbî ash-Shâfi'i (referred to in No. 702 above) appears at the end:—

عَلَيْهِ مِنْ أَوْلَى إِلَيْهِ أُخْرَى وَكَذَا الْجُزْءُ الْأَوَّلُ مِنْ هَذِهِ النُّسْخَةِ وَاسْأَلْ
اللَّهِ أَنْ يَمْنَ بِالْوَقْفِ عَلَى الْجُزْءِ الْثَّانِي - الْفَقِيرُ عَلَيْهِ الْحَلْبِيُّ التَّشَاعِيُّ
عَفِيَ اللَّهُ عَنْهُ - سَنَةُ ١٤٠٠ *

No. 705.

foll. 212; lines 23; size $12 \times 7\frac{1}{2}$; 9×5 .

الرِّيَاضُ النَّضْرَةُ فِي فَضَائِلِ الْعَشْرَةِ

**AR-RIYÂD AN-NADIRAH FÎ FADÂ'IL
AL-'ASHARAH.**

Accounts of the lives and deeds of the ten prominent companions, whose entrance into Paradise was foretold by the Prophet. They are Abû Bakr, 'Umar, 'Uşmân, 'Alî, Talhah, Zubair, 'Abdarraḥmân bin 'Awf, Sa'd bin Abî'l-Waqqâs, 'Ubaidah bin al-Jarrâh, and Sa'îd bin Zaid.

Author: Muhibbaddin Abû'l-'Abbâs Aḥmad bin 'Abdallah at-Tabari al-Makkî, commonly known as Al-Muhibb at-Tabari. عَنْ الْدِينِ أَبْو الْعَبَاسِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الطَّبَرِيِّ الْمَكِيِّ الشَّهِيرُ بِالْمُحِبِّ الطَّبَرِيِّ He was one of the teachers of the famous traditionists, Ad-Dimyâti and Ad-Dahabî. He was the foremost traditionist of Hijâz in his time, and was born at Mecca on the 27th Jumâdâ II, A.H. 615 = A.D. 1218. He compiled several works, mostly based on traditions. He is generally blamed for his somewhat uncritical quotations from weak and unauthentic traditions. For a long time he was the teacher of Al Malik al-Muzaffar Yûsuf, the second of the Rasûlid rulers of Yaman (A.H. 647-694 = A.D. 1249-1295). Our author died on the 11th Jumâdâ II.

A.H. 694 = A.D. 1295. For his life, see Al-Khazrajî, vol. i, p. 277; Tabaqât by Ibn Qâdi Shuhbah, fol. 96^a; Tabaqât by Al-Isnawî, fol. 156^a; Tabaqât by Ibn al-Mulaqqin, fol. 61^a; Mirât al-Janâñ, fol. 436^b; and Tâj at-Tabaqât, vol. vii, part ii, fol. 421^b.

Beginning:—

* الحمد لله صاحف من يشاء برحمة الله

The contents of the work have been fully described in Berlin, No. 9657. See also Cairo, vol. v, p. 65; Waliaddin, No. 573; Landberg-Brill, No. 232; Âsafiyah, p. 1552; Leyden, No. 1748; Brock, vol. i, p. 361; and Hâj. Khal., vol. iii, p. 520.

Folls. 211^a–212^a contain an extract from *فتح الباري*, the well-known commentary on Bukhârî's *الجامع الصحيح*, by Ibn Hâjâr al-Asqalâni, which is chiefly concerned with the question of the existence of the Prophet Khidr, who is supposed by some Muslims to have discovered and drunk from the fountain of life, and who will live, they believe, till the end of this world.

On fol. 206^a, a large lacuna.

Written in fair Nasta'liq. Not dated. Apparently a modern copy.

A seal bearing the inscription *أتو المكارم عنا عنده*, dated A.H. 1297 = A.D. 1879, is found on fol. 1^b.

The work has been printed in Egypt.

No. 706.

foll. 13; lines 15; size 6×4; 4×3.

(A MS. containing two separate works, bound together.)

foll. 1^b–6^a.

I.

عوالى مشيخة الجعوبى

'AWÂLI MASHIKHAT AL-JA'BARI.

A tract containing short biographical notices of some of those Shaikhs under whom the author, Al-Jâ'barî, received his education, and from whom he obtained certificates.

Beginning:—

قال الشيخ الإمام العالم العامل العلامة وحيد صورة وفريد دهوة أبي
محمد برهان الدين ابراهيم بن عمر بن ابراهيم الجعوبى الرباعي متع الله
ببقائه استخرت الله تعالى و اخترت لمن اراد الرواية ان يروي مروياني

و مِنْ لِغَاتِي كُلُّهَا بِشَرْطِهِ وَ هَذِهِ اسْمَاءُ شِيَوخِيِّ الْعَوَالِيِّ سَنْدَاً أَوْ عَلَمَا
الَّذِينَ رَوَيْتُ عَنْهُمْ قِرْأَةً عَلَيْهِمْ أَوْ سَمَاعًا مِنْهُمْ أَوْ عَلَيْهِمْ أَوْ اجْرَاءً مِنْهُمْ النَّحْرُ *

The author, Al-Ja'bârî, whose full name is Burhânaddîn Abû'l-Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalil al-Ja'bârî ar-Râbâ'i al-Khalilî, was born at Ja'bâr in A.H. 640=A.D. 1242, settled at Hebron (in Palestine), where he spent a saintly life, and died in Ramâdân, A.H. 732=A.D. 1332. For accounts of his life see Ad-Durâr al-Kâminah, vol. i, fol. 14^a; Mir'ât al-Janâñ, fol. 452^a; Tabaqât by Al-Isnawî, fol. 67^b; Tabaqât by Ibn Qâdî Shuhbâh, fol. 117^b; Tabaqât by Ibn al-Mulaqqîn, fol. 141^b; Tabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 126^a; Tabaqât al-Qurâ' by Ad-Dâhabî, fol. 176^b; Al-Uns al-Jâlîl, fol. 259^b; Bu'iyat al-Wu'ât, fol. 143^b; and Brock., vol. ii, p. 164.

The author tells us, in his short prefatory note, that the number of his Shâikhâs or teachers exceeded two hundred; but the present tract deals only with a few of the most eminent of them

The tract begins with a notice of Shâmsaddîn Muhammâd bin 'Umar ad-Dâ'i al-Wâsîtî al-Abbâsî. The date of his birth is given as A.H. 777=A.D. 1375; but this is an obvious clerical mistake, for he was born in A.H. 577=A.D. 1181, and died in A.H. 668=A.D. 1269. See Tabaqât al-Qurâ' by Ad-Dâhabî, fol. 155^b.

The tract ends with a notice of Jamâladdîn Sulaimân bin al-Hâsân, known as Ibn Naqîb al-Hanâfi (d. A.H. 698=A.D. 1299; see Husn al-Muhâdarah, fol. 232^a).

Another copy of the work is noticed in Cairo. vol. vii. p. 545.

II.

fol. 7^a-13^b.

الهَبَاتُ الْهَمَنِيَّاتُ فِي الْمَصَنَّفَاتِ الْجَعْبَرِيَّاتِ

AL-HIBÂT AL-HANIYÂT FI'L-MU-SANNAFÂT AL-JA'BARIYÂT.

Another tract by the same Al-Ja'bârî, containing a list of more than one hundred works, which the author had written on various subjects in prose and verse up to the end of A.H. 725=A.D. 1325

Beginning:—

قال الشیخ الامام و بعد فیہ اسماک الکتب التي عذقتها

علي انواع العلوم نظما و نثرا نفع الله تعالى بها و اعظم اجرا النجح *

Another copy of this tract is noticed in Cairo, vol. vii, p. 545.
 Written in Naskh, with the headings in red.
 Not dated. Apparently, 16th century.

No. 707.

fol. 140; lines 35; size $11\frac{1}{2} \times 8$: $9\frac{1}{4} \times 5\frac{1}{2}$.

طبقات الحفاظ

TABAQÂT AL-HUFFÂZ.

A well-known work containing biographies of eminent traditionists, from the beginning of Islâm down to the author's own time, arranged in twenty-one *Tabaqât*; complete in two separate volumes.

Author: Shamsaddin Abû 'Abdallâh Muhammâd bin Aḥmad bin 'Uṣmân bin Qâ'imâz ad-Dahâbî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائماز الذهبي (d. A.H. 748 = A.D. 1348), for some account of whom see No. 700 above.

Vol. I.

Beginning:—

لِنَّ الْحَمْدَ لِلَّهِ سُبْحَانَهُ وَ تَعَالَى وَ تَقَدَّسَتْ اسْمَاؤُهُ وَ صَفَاتُهُ وَ عَزَّ وَ جَلَّ وَ

* هَدَى النَّجَّ

The present volume ends with the life of Abû 'Isâ Muhammâd bin 'Isâ at-Tirmidî (d. A.H. 279 = A.D. 892).

Foll. 39-49 are wrongly placed after fol. 28.

According to a note on the title-page, the MS. was presented to the library by Maulâvî 'Abdalqayyûm of Haidarâbâd (Deecan) in A.H. 1312.

The present work has been printed in Haidarâbâd, A.H. 1315; and an abridgment, by As-Suyûtî (d. A.H. 911 = A.D. 1505), has been edited and published by F. Wustenfeld, Göttingen, A.D. 1834.

No. 708.

fol. 198; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with Ibn Mâjah al-Qazwînî (d. A.H. 273 = A.D. 886), and ending, on fol. 196a.

with Abū'l-Ḥajjāj Yūsuf al-Mizzī (d. A.H. 742 = A.D. 1341). At the end, there are short notices of those traditionists under whom our author studied *Hadīs*.

Both the volumes are written in fair *Naskh*. Dated, A.H. 1048 = A.D. 1638.

Scribe: علي بن عبد الله بن عبد الرحمن ... المرادي.

No. 709.

fol. 189; lines 19; size $9 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4$.

المشتبه في انساء الرجال

AL-MUSHTABIH FI ASMĀ' AR-RIJĀL.

A dictionary of such names and *Nisbah* of traditionists, as are liable to be confounded with each other.

By the same *Ad-Dahabī*.

Beginning:—

* الحمد لله الذي لم يتخذ ولدا ولم يشركه في الملك احد ابدا

We are told, in the preface, that the present compilation is based on the works of 'Abdalqānī bin Sa'īd al-Azdī (d. A.H. 409 = A.D. 1018), Ibn Mākūlā (d. A.H. 487 = A.D. 1094), Ibn Nuqṭah (d. A.H. 629 = A.D. 1231), and Abū'l-'Alā' al-Faraḍī (d. A.H. 700 = A.D. 1300).

The present work has been edited and published by De Jong, Leyden, A.D. 1881.

Written in *Naskh*, within double red-ruled borders. Dated, A.H. 1034 = A.D. 1625.

Scribe: علي بن محمد بن احمد العلاني.

No. 710.

fol. 88; lines 25; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

ميزان الاعتدال في نقد الرجال

MIZĀN AL-I'TIDĀL FI NAQD AR-RIJĀL.

The first volume of the *Mizān al-I'tidāl*, a work containing notices of traditionists with a criticism of their reliability as transmitters of traditions, by the author of the preceding work; the notices arranged in alphabetical order.

The present copy is imperfect at the beginning as well as at the end; and numerous folios are wanting after fol. 78^b. It opens abruptly thus: **مِنْ أَخْرَجَ لَهُ فِي كِتَابِهِ مِنَ الْأَنْتَةِ السَّنَدِ الْخُ**: حَفْصُ بْنُ عَمْرَ الْأَنْبَلِي to إِبْرَاهِيمَ بْنَ اسْحَاقَ.

For other copies see Berlin, No. 9939; Cairo, vol. i, p. 254; Br. Mus. Suppl., No. 630; Aṣafiyah, p. 790; Köpr., Nos. 1178-80; Ayā Ṣūfiyah, Nos. 3488-92; and Rāmpūr, p. 139. See also Ḥāj. Khal., vol. vi, p. 282; and Brock., vol. ii, p. 47.

The work has been lithographed in Lucknow, A.H. 1301.

Written in old Arabian Naskh, with notes and corrections in the margins throughout the copy. Not dated. Probably, 16th century.

No. 711.

fol. 63; lines 25; size $10\frac{1}{2} \times 7\frac{1}{2}$: $7\frac{1}{2} \times 5\frac{1}{4}$.

The Same.

A short fragment of the same work, beginning abruptly with the words:—

عَبْدُ اللَّهِ بْنُ الْمَبَارِكَ أَخْبَرَنَا أَبُو الْمَعَاوِيَ الْإِبْرَوْهَى أَدَمُ زَيْدُ بْنُ هَبْيَةِ اللَّهِ
أَدَمُ أَحْمَدُ بْنُ فَغْرِجَلِ الْخُ *

The notices extend from **الْحَسَبِينِ بْنِ عَلَى** to **أَسْمَاعِيلِ بْنِ عَدْسِيِّ الْبَغْدَادِيِّ**.

The contents, included in the present fragment, differ slightly from the corresponding contents in the copy noticed above.

The MS. was read before the author and collated with his original copy, as appears from the following note on the margin of fol. 4^b:—

بَلَغَتِ الْمُقَابِلَةُ وَالْعَرْضُ بِأَعْلَمِ الْمَصْنَفِ وَالْسَّمَاعُ عَلَيْهِ *

Written in fair Naskh, with marginal notes and emendations. Not dated. Probably, 14th century.

No. 712.

foll. 104; lines 19; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

اسماء رجال المشكوة

ASMĀ' RIJĀL AL-MISHKĀT.

Biographical notices of those traditionists and eminent scholars whose names occur in another well-known work of the author, entitled مشكوة المصابيح.

Author: Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrīzī محمد بن عبد الله الخطيب التبريزى, who flourished in the first half of the 8th century of the Hijrah. See Lib. Cat., vol. v, part ii. No. 349.

Beginning:—

اللهم بك نستعين و عليك نتوكل سبحانك اللهم نحمدك على نعمك
بجمع مسماء دك الخ *

The work is divided into two chapters. The first contains notices of the companions of the Prophet and of their followers, arranged in alphabetical order and in three sections, the first dealing with the male companions, the second with the female, and the third with the followers of the companions of the Prophet. It may be observed that notices of those who are known by their *Kunyah* have been included in the same alphabetical arrangement, according to the initial letters of their *Kunyah*. The second chapter contains notices of scholars and traditionists, who left any original works behind them, beginning with امام مالک بن انس and ending with ابو زکریا معاوی الدین عسکری بن شرف النووی.

At the end, the author states that he completed the present work on Friday, the 20th Rajab, A.H. 740 = A.D. 1340; and that he presented it to his Shaikh, Al-Husain bin 'Abdallāh bin Muḥammad at-Tībī (d. A.H. 743 = A.D. 1342), who highly appreciated it, as he had formerly appreciated the author's other work, entitled مشكوة المصابيح.

For other copies see Berlin, No. 9928; Aṣafiyah, p. 772; and Rāmpūr, p. 134. See also Ḥāj. Khal., vol. v, p. 567; and Brock., vol. ii, p. 195.

Written in different hands both *Naskh* and *Nasta'liq*. Not dated. Apparently, 16th century. Slightly water-stained.

The title-page is covered with seals, signatures and 'Arḍidah. Among the twelve seals on the title-page, only the following five are legible:—

1. A seal bearing the inscription از محمد مراد مبغواهم.
2. A seal bearing the inscription اللهم صل على سيدنا محمد الشفيع وآله.
3. A seal of الله بن نعمة الله، dated A.H. 1060 = A.D. 1650.
4. A seal bearing the inscription بزگ نام خدای چهان رحمن است dated A.H. 1066 = A.D. 1656.
5. A seal of محمد حسن بن شیخ محمد بوسف، dated A.H. 1084 = A.D. 1673.

A seal bearing the name of عزیز النساء خاتون, dated A.H. 1241 = A.D. 1825, is found on fol. 2¹.

No. 713.

foll. 88; lines 21; size $10 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning as above. Written in *Nim-Sikastah*. According to the scribe's statement at the end, the clerical errors are due to defects in the copy from which the present MS. was transcribed. Dated, A.H. 1204 = A.D. 1789.

Scribe: محمد افضل.

Four fly-leaves at the beginning contain the two following short tracts, written in a different hand:—

1. An anonymous tract on the science of tradition, beginning:—

الحمد لله الذي لم يزل عالماً فديراً اما بعد فلن التصانيف
في اصطلاح اهل الحديث قد كثرت و سقطت و اختصرت فسألني بعض
الاخوان ان الشخص له المهم من ذاك فاجبته ابي سواله وجاء الاندراجه في
تلك المسالك الخ *

2. A short tract by the celebrated J. al-lâdîn as-Suyûtî (d. A.H. 911 = A.D. 1505), proving that the descendants of Zainab, the daughter of 'Ali, the fourth Caliph, have equal claims with the descendants of Hasan and Hussain, the grandsons of the Prophet, to be called *Sharîf*.

Beginning:—

الحمد لله رب العالمين و هو حسبي و كفي و سلام على عباده الدين
اصطفى علي بن ابي طالب رضي الله عنه رزق من الولاد الذكور
احد وعشرين و من الاناث ثمانى عشرة على خلاف في ذلك الخ *

For other copies of this second tract see Berlin, No. 9401; Paris, No. 4261; Goth., No. 91; Cairo, vol. vii, p. 245. See also Hâj. Khal., vol. iv, p. 184, and Brock., vol. ii, p. 150.

Written in ordinary Naskh.

No. 714.

fol. 14; lines 17: size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{3} \times 4$.

التبیین لاسماء المدلسین

AT-TABYÎN LIASMÂ' AL-MUDALLISÎN.

A work containing biographical notices of those traditionists who, with intent to deceive, have related traditions which they pretended to have received from well-known and reliable Shaikhs, but have omitted to mention the names of the inferior Shaikhs, from whom they actually received those traditions.

Author: Burhânaddin Abû'l-Wafâ Ibrâhîm bin Muhammâd bin Khalil al-Halâbi ابوقوفا ابراهيم بن محمد بن خليل الحلبى, سبط ابن العجمي, i.e., the grandson of Ibn al-'Ajâmî, because his mother belonged to the Al-'Ajâmî family of Halab. His forefathers were natives of Tripoli in Syria; but he was born at his mother's home, Halab, in A.H. 753 = A.D. 1352. His father having died in his infancy, his mother took much pains for his education, and travelled with him to Damascus, where he learnt the Qurâن by heart. Thence they returned to Halab, where our author continued his education in the *Maktab* attached to the orphanage, founded by Naşîraddin at-Tawâshî. After completing here his early education, he made a prolonged tour for the sake of acquiring learning, and visited several towns of Syria, Egypt, and Tunis, where he attended the lectures of numerous eminent scholars. Our author gained a profound knowledge of Hadîs, in which subject he produced several valuable works, some of which, according to his biographers, were lost during the horrible invasion of Tamerlane. He died at Halab on the 26th Shawwâl, A.H. 841 = A.D. 1438. See Mu'jam of Ibn Fahd, fol. 7^b; and Al-Qabas al-Hâwî, vol. i, fol. 19^b.

Beginning:—

الحمد لله رب العالمين و العافية لمتقى ... اما بعد فمذا تعلق في
اسماء المدلسین كذلك قد جمعته فديما في سنة اثنين و سبعين و سبعين

فِي تَعْلِيقِ لِي عَلَيْ سِيرَاتِي الْفَتْحِ الْيَعْمَرِي ثُمَّ فِي تَعْلِيقِ لِي عَلَيْ صَاحِبِ
الْبَخْرَى ثُمَّ لِي دَقْلَتْهُمُ الَّتِي هَذَا الْمُؤْنَفُ الْمَفْدُ النَّجَّ *

The notices are arranged in alphabetical order, beginning with
أَبْرَاهِيمَ بْنَ مُحَمَّدٍ بْنَ أَبْي سَعْيِ الْأَسْنَوِي .

For other copies see Berlin, No. 9946; and Bodl., vol. ii, No. 379. See also Hāj. Khal., vol. ii, p. 188; and Brock., vol. ii, p. 67.

Written in hasty Naskh. Not dated. Probably 18th century.

No. 715.

fol. 35; lines 10; size $6\frac{1}{2} \times 4\frac{1}{2}$; $3\frac{1}{4} \times 2\frac{1}{8}$.

نَذْكُرَةُ الطَّالِبِ

TADKIRAT AT-TALIB.

A rare work by the same author, containing short biographical notices of the *Mukhadramīn*, or those traditionists who, though they lived in the time of the Prophet, did not see him or embraced Islām after his death.

Beginning:—

الْحَمْدُ لِلَّهِ الْمَتَوَحِّدِ بِكُبْرِيَّتِهِ الْمُنْفَضِلِ بِأَلَّهِ ... وَ بَعْدَ فَهْدَى كَذَابٍ
مُخْتَصِرٍ فِي مَنْ هُوَ مُخْتَصِرٌ لَوْقِيلٌ إِذَا مُخْتَصِرُهُ النَّجَّ *

Cf. Hāj. Khal., vol. ii, p. 263, where the work is given its full and proper title, viz., تذكرة الطالب المعلم بمن يقال انه مخصوص.

In his preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to accounts of the *Mukhadramīn* traditionists being extant in his time. He further states that, as regards the notices of 42 of the *Mukhadramīn*, he collected the materials from the works of Muslim bin al-Hajjāj (d. A.H. 261 = A.D. 875), Abū 'Amr bin aṣ-Ṣalāḥ (d. A.H. 643 = A.D. 1245) and 'Abdarrahīm bin Ḥusain al-Ṭrāqī (d. A.H. 806 = A.D. 1404). These notices are distinguished by the following abbreviations, viz., م for Muslim, ع for Ibn aṣ-Ṣalāḥ, and ع for Al-Ṭrāqī. The materials for the remaining notices have been gathered from other sources.

The alphabetical series of proper names begins with لا حَنْتَنْ سَنْ and ends with سَسْرَنْ عَوْرَوْ وَسَسْرَنْ. It is followed by additional chapters, containing *Kunyah*, patronymics, and names of female traditionists, arranged in alphabetical order.

It is stated, in the colophon, that the work was originally compiled in A.H. 793=A.D. 1391, but that further additions to it were made down to the middle of A.H. 818=A.D. 1415, when the work was completed in its present final form.

The present copy was transcribed from one written by the author's pupil, 'Umar bin Muḥammad bin 'Umar bin Khidr (*d. A.H. 873=A.D. 1468*), at Halab, in A.H. 838=A.D. 1434.

Clearly written in *Naskh*. Dated, A.H. 1290=A.D. 1873.

Scribe: احمد بن محمد صبغة الله.

Some additional notices of *Mukhadramin*, mostly extracted from the *Taqrib at-Tahdib* of Ibn Ḥajar al-Asqalānī (No. 701 above), are written in the margins of several folios, apparently in the same hand as the text.

The title-page contains a copy of the *Sanad*, which was granted by the author to one of his pupils, 'Umar bin Fahd al-Makkī (*d. A.H. 885=A.D. 1480*), and was written in the author's own hand on the copy from which our MS. was transcribed.

No. 716.

fol. 15; lines 19; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4$.

الخطاط بن (رمي) بلا خلط

**AL-IGTIBĀT BIMAN RUMIYA BI'L-
IKHTILĀT.**

A tract by the same author, containing notices on those traditionists who are generally regarded as responsible in their old age for a confused narration of *Hadiṣ*.

Beginning:—

الحمد لله رب العالمين و العافية لمن فيهم ... اما بعد فندا كتاب جمعته

على حروف المعجم وهي معرفة من خلط في عمرة من الثقات وغيرهم الخ *

The notices are arranged in alphabetical order, beginning with سكرت نفت عدد ايلان بن جمعة and ending with a female traditionist ^{الله} ايلان بن جمعة. Cf. Berlin, No. 9947. See also *Hāj. Khal.*, vol. i, p. 368; and Brock., vol. ii, p. 67.

The author tells us in the concluding lines that he completed the tract at Halab on the 2nd *Jumādā I*, A.H. 818=A.D. 1415.

Written in hasty *Naskh*. Not dated. Probably, 18th century.

No. 717.

foll. 233; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

الإمام في تمييز الصحابة

AL-ISĀBAH FĪ TAMYĪZ
AS-ṢAḤĀBAH.

A well-known biographical dictionary of the companions of the Prophet, complete in five separate volumes.

Author: Shihābuddin Aḥmad bin ‘Alī bin Muḥammad, called Ibn Ḥajar al-‘Asqalānī شهاب الدين احمد بن علي بن محمد الشهير بابن حجر العسقلاني (d. A.H. 852 = A.D. 1449). See Lib. Cat., vol. v, part i, No. 159.

Vol. I.

Beginning:—

الحمد لله الذي احصى كل شيء عدداً الخ *

The work has been described in Berlin, No. 9948. For other copies see Nūr ‘Uṣmāniyah, Nos. 660-670; Hamidiyah, No. 206; Ayā Ṣūfiyah, Nos. 2955-2959; Kōpr., No. 245; Waliaddin. No. 479.

The present volume breaks off abruptly in the middle of the account of زعير بن الأسود.

A seal bearing the inscription ابو الفضل ناصر الدين محمد اجمل محمدی is found on the title-page.

The work has been printed in four volumes, in the Bibl. Ind. Series, Calcutta, A.D. 1856-1873.

No. 718.

foll. 128; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with what remains over from the first of the account of زعير بن الأسود and ending with that of ظالم بن عمرو.

No. 719.

foll. 245; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with **باب العين** and **قيصمة بن و قاص الاسلامي** breaking off abruptly with the account of.

Foll. 8, 10 and 196 are seriously damaged.

No. 720.

foll. 224; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with **قيصمة المخزومي** and breaking off abruptly in the middle of the account of **يوسف الانصاري**

No. 721.

foll. 201; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with what remains over from the fourth of the account of **يوسف الانصاري**. The alphabetical series of proper names ends on fol. 1^a, and is followed by a chapter containing *Kunyah*, beginning with **ابو ابيه الفراتي** and ending with **ام سعى**.

All these five volumes are written by one and the same scribe, in ordinary Naskh, within red-ruled borders. The headings are written in red. Illuminated frontispieces and title-pages of an ordinary kind have been supplied to the first and the second volumes. Not dated. Probably, 17th century.

Water-stained throughout. In several places the ink has corroded the paper.

No. 722.

fol. 294: lines 31; size $11 \times 6\frac{1}{2}$: $8 \times 4\frac{1}{3}$.

The Same.

Vol. I.

The first volume of an old copy of the same work, beginning as usual and ending with حرف الْجَمِيع.

Written in good Naskh, with a tastefully illuminated title-page. Not dated. Probably, the latter part of the 15th century.

There is a valuable note in the margin of the title-page, a portion of which has unfortunately been cut off by the binder, in which the writer says that the present copy was presented by Al-Malik al-Aslîraf Saifaddîn Abû'n-Nâṣr Qâyitbâ'i al-Mâhîmûdî, as a religious endowment, to the Madrasah of *Bâbâssalâm*, a well-known gate of the holy mosque of Mecca. Qâyitbâ'i al-Mâhîmûdî (A.H. 873-901=A.D. 1468-1495) was a most accomplished Mamlûk King of Egypt. He erected numerous religious and other public buildings throughout his kingdom, especially in Hîjâz, where he constructed an iron pavilion on the sacred tomb of the Prophet; and he rebuilt the great Mosque of Medina, adding to it a separate building for a Madrasah. He also founded the above-mentioned Madrasah of Mecca, to which the present MS. was presented. See Târikh Ibn Iyâs, foll. 75^b-232^b; Risâlah by 'Abdalbâsiṭ, foll. 12^b-13^a; and Husn al-Muḥâdârah, fol. 345^a.

No. 723.

fol. 293; lines 31; size $11\frac{1}{2} \times 7\frac{1}{2}$: $9\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

Vol. IV.

The fourth and last volume of the same work, from حرف الْجَمِيع to the end.

In the colophon, the scribe states that the present copy of the work was made from a transcription of the author's autograph copy; and further that the original work contained an additional chapter, designated مِبْعَدٌ, but that this chapter could not be traced by the copyist of the transcription referred to. The colophon, copied from the above-mentioned transcription, runs thus:—

و هو آخر ما وجدته بخط شيخ الاسلام حافظ العصر ابي الفضل ابن حبیر العسقلاني امير المؤمنین في الحديث مصنف الكتاب تغمدۃ اللہ بالرحمة والرضوان واسکنہ فسیح الجنان وقد بقی علیہ المبہمات و قد نص منها كثيرا لکنی لم اظفر به الي آن و عسی ان ظفر به ان شاء اللہ تعالی و قد نمقت الكتاب جمیعہ في مدة یسیرہ جدا من خط مؤلفه *

Written on thick creamy paper in fair Naskh, with a tastefully illuminated frontispiece, within red-ruled borders. The headings are in red. Dated, the 4th Rabi' II, A.H. 1118=A.D. 1706.

No. 724.

fol. 256; lines 27; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{3}$.

تبصیر المتنبه بتحویر المشتبه

**TABSİR AL-MUNTABIH BITAHRİR
AL-MUSHTABIH.**

A dictionary of such names and *Nisbah* of traditionists, as are written in a similar way and liable to be confounded.

By the same Ibn Ḥajar al-‘Asqalānī.

Several folios are wanting at the beginning. The MS. opens with the account of *بَاتَةَ بَنْتَ أَبِي الْعَاصِ زَوْجِ عَبْدِ الْوَهَابِ التَّنْفَعِيِّ*.

The work is an improved and enlarged edition of *Al-Muṣṭabīh* of Ad-Dahabī (No. 709 above). According to the following colophon, the work was completed on the 17th Jumādā I, A.H. 816=A.D. 1413:—

فرغ منه ملخصه و مهذبه الفقير احمد بن علي بن محمد بن محمد
العسقلاني الشعير بابن حبیر في مدة آخرها سبعة عشر جمادی الاولى
سنة ست عشرة و ثمان مائة *

For a detailed account of the work, as well as its sources, see Br. Mus. Suppl., No. 632. See also Ḵāṭifah, p. 774; Ḥāj. Khal., vol. ii, p. 182; and Brock., vol. ii, p. 68.

The present copy was transcribed by the author's disciple, Aḥmad bin ‘Abdarraḥmān bin Sulaimān al-Juhānī, who was born in Cairo, A.H. 792=A.D. 1390, and died in A.H. 875=A.D. 1470. For his life see Al-Qabasal-Ḥāwī, vol. i, fol. 39^b.

Written in Naskh, with marginal notes and emendations. Dated the 1st Rabî' II, A.H. 841 = A.D. 1437. Slightly worm-eaten.

No. 725.

fol. 50; lines 24; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another incomplete copy of the same work, ending with a portion of the chapter: حرف الصاد المهمله.

Beginning:—

الحمد لله جامع الناس ليوم لا رب فيه الخ *

Written in Arabian Naskh. Foll. 47-50 are supplied in a later hand. Not dated. Apparently, 19th century.

No. 726.

fol. 13; lines 25: size $7\frac{1}{4} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

المرحمة الغيشية بترجمة الليثية

AL-MARHAMAT AL-ĞAISİYAH BI'T-TARJAMAT AL-LAISİYAH.

Life of Imâm Abû'l-Hâris Laiṣ bin Sa'd al-Fahmî al-Fârisî, with a collection of traditions narrated by him and called عوالي الحديث.

By the same Ibn Hâjar al-'Asqalânî.

Beginning:—

الحمد لله الذي فضل بعض خلقه على بعض درجات
اما بعد فان جماعة من الاخوان التمسوا افراط مختصر من اخبار فقيه الديار
المصرية ابى الحارث الليث بن سعد و شيئا من عوالي حديثه تذكرة لعمره
وبصورة لمن يخفى عليه حال من قبله الخ *

Laiṣ bin Sa'd al-Fahmî, the great jurist and traditionist of Egypt, who derived his origin from an Isfahân family, was born in Egypt, A.H. 94 = A.D. 712. In A.H. 113 = A.D. 731, being then twenty years of age, he made a pilgrimage to Mecca, and heard traditions delivered by Nâfi' (d. A.H. 117 = A.D. 735), Zuhri (d. A.H. 124 = A.D. 742), 'Atâ

bin Abî Rabâh (*d. A.H. 114 = A.D. 732*) and other eminent traditionists of Hijâz. He also travelled to 'Irâq, and heard traditions narrated by Hishâm bin 'Urwah (*d. A.H. 146 = A.D. 763*). Laiš bin Sa'd studied Hâdiš under not less than fifty Tâbi'in (followers of the companions of the Prophet). His credibility as a traditionist and jurist is fully recognised. Imâm Shâfi'i said of him: "Laiš bin Sa'd was a more learned jurist than Imâm Mâlik; but his disciples and friends could not exalt him sufficiently." He was also noted for his generosity and liberality. He enjoyed a yearly income of five thousand *dinâr*; and this sum he spent in gifts and other charitable ways. He died in Egypt on Friday, the 15th of Sha'bân, A.H. 175 = A.D. 791. For accounts of his life see Husn al-Muhâdarah, fol. 138^b; Tâdkirat al-Huffâz, vol. i, p. 202; Al-Ansâb by As-Sam'âni, fol. 434^b; Al-Ikmâl, fol. 180^b; Al-Mu'gnî, fol. 84^b; Al-Kâshif, fol. 113^b; and Ibn Khallikân (De Slane's translation), vol. ii, p. 543.

A copy of the work is noticed in Berlin, No. 10121. See also Brock., vol. ii, p. 70; and Hâj. Khal., vol. v, p. 491.

Written in *Naskh*, with occasional rubrics.

Dated, A.H. 848 = A.D. 1445.

The present copy was collated with the original, at the shrine of Imâm Laiš, as stated in the following note in the margin of the last folio:—

بلغ مقابلته عند ضريح الامام القيث

No. 727.

fol. 309; lines 27; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{3} \times 4\frac{1}{4}$.

المعجم

AL-MU'JAM.

A biographical dictionary of the male and female traditionists, under whom the author received his education, and from whom he obtained *Sanad*.

Author: Najmaddin 'Umar bin Muhammâd bin Muhammâd bin Fahd al-Makki al-As'ârî ash-Shâfi'i نجم الدين عمر بن محمد بن محمد بن فهد المكي الاتري الشافعى. He was born at Mecca in A.H. 812 = A.D. 1409. After learning the Qurâن by heart, and being initiated in the various branches of Muhammadan literature by his father, Taqîaddin Muhammâd (*d. A.H. 871 = A.D. 1466*), he travelled to Egypt, Syria and Palestine, where he attended the lectures of numerous tradition-

ists and obtained their *Sanad*, whieh he subsequently arranged in book-form. The number of his teachers or *Shaikhs*, whose biographies are contained in the present work, surpassed eleven hundred. Besides the present work, our author compiled a supplement to the historical work by Taqīaddin Muḥammad bin Aḥmad al-Fāṣī (d. A.H. 832=A.D. 1429), entitled *العقد الثمين في تاريخ البلد الامض*. He died on Friday, the 7th Ramadān, A.H. 885=A.D. 1480. For his life see Al-Qabasat al-Hāwī, vol. ii, fol. 9^b.

Some folios are wanting at the beginning. The present eopy opens abruptly with the words: و نفعه بالبدر محمود العجلوني و اخذ عن خاله ابو ااهدم بن علي و تسمى العارلى بونس بن حسنين بن علي حسنين بن محمد العلنى بن محمد بن رکنی الرسوى.

The work was completed at Mecea, in A.H. 861=A.D. 1457; and the present copy was transcribed by the author's son, 'Abdal'azīz bin 'Umar bin Muḥammad bin Muḥammad bin Fahd al-Makkī (d. A.H. 921=A.D. 1515), in A.H. 906=A.D. 1500, as stated in the following lines at the end:—

و قد انتهي الغرض مما اردت جمعه من مسمايحي الدين سمعت من علم
او اجزؤ اي الرواية عذهم و كان الفراغ من تسويد ذلك في اخر يوم
الخميس حادي عشر شوال سنة احادي و ستيين و ثمانين مائة و مائة و مائة
المشرفة تجاه الكعبة المعظمة و كان الفراغ من هذه المنسخة المباركة
في يوم الخميس تاسع عشري ربى الثاني سنة ست و تسعين و مائة
بمكة المشرفة و كتبه ابن مؤلفه الغقير الى طف الله و عزه ابو الخير و
ابو فراس محمد المدعو عبدالعزيز بن محمد المدعو عمر بن محمد بن
محمد بن ابي الخير محمد بن فهد البشمي العلوي المكي الشافعي *

For another copy of the work see Berlin, No. 10131. See also Brock., vol. ii, p. 175.

Foll. 306^a–309^b eontain a list of the *Sanad*, whieh were granted to our author by his *Shaikhs*.

Written in fair *Naskh*, with numerous lacunae throughout. The headings are in red.

In a note in the margin of fol. 305^b, Muḥammad bin 'Abdallāh bin Ḥumād al-Ḥanbālī (d. A.H. 1295=A.D. 1878) tells us that, in A.H. 1285=A.D. 1868, he extracted considerable material from this book for his work, entitled (السجع الوائلة على ضرائج العنالمة) (No. 785 below).

No. 728.

fol. 8 ; lines 23 ; size $7 \times 5\frac{1}{4}$; $5 \times 2\frac{1}{2}$.

الالحاقات

AL-ILHĀQĀT.

A tract containing eleven *Sanad*, granted to 'Umar bin Muhammad bin Fahd al-Makkī (d. A.H. 885=A.D. 1480) by different Shaikhs. Each *Sanad* is followed by a list of the names of those scholars, from whom the Shaikh himself had received *Sanad*. All the *Sanad* are dated A.H. 839=A.D. 1435.

The present copy is defective at the beginning. It opens abruptly with the latter portion of the list of the names attached to the sixth *Sanad*, beginning with زيد بن غيث العجلوني.

We learn from Al-Qabas al-Hâwî, vol. ii, fol. 11^a, that 'Umar bin Fahd had collected his *Sanad* in book-form ; and it is probable that the present tract is a supplement to that collection, as the word الالحاقات suggests.

The present copy was transcribed at Mecca by Ahmad bin bin 'Abdallah al-As'ari, in A.H. 899=A.D. 1493, as stated in the following colophon :—

فرع نقل و ترتيبا لغالب هذه الالحاقات العبد الفقير أے رحمة الله
الغذى احمد بن بن عبد الله الاشري بمكة المشرفة بصفح ابي قبيس
في ربيع الاول سنة ٨٩٩ احسن الله ختامها *

Written in bad *Naskh*.

In a note written in a different hand in the margin of fol. 1^a, the tract is wrongly described as a table of contents of the biographical work, entitled الصواع الالام في القرن الناسع.

No. 729.

fol. 45 ; lines 17 ; size 7×5 ; 5×4 .

[اسماء الرجال]

[ASMĀ' AR-RIJĀL.]

A list of the names, arranged in alphabetical order, of the Shaikhs from whom the following traditionists got permission to narrate *Hadîs* :—

1. Rađiaddin Ibrâhîm bin Muḥammad at-Tabarî (d. A.H. 722=A.D. 1322. See Ad-Durar al-Kâminah, vol. i, fol. 15^b).
2. Ṣalâḥaddîn Muḥammad bin Abî ‘Umar al-Maqdisî (d. A.H. 780=A.D. 1378. See Ad-Durar al-Kâminah, vol. ii, fol. 98^b).
3. ‘Â’ishah bint Muḥammad bin ‘Abdalhâdî (d. A.H. 816=A.D. 1413. See Al-Mu’jam, by Ibn Fahd, fol. 97^a).
4. Ruqaiyah bint Yaḥyâ bin ‘Abdassalâm (d. A.H. 815=A.D. 1412. See Al-Mu’jam, by Ibn Fahd, fol. 85^a).
5. Abû ṭ-Ṭâhir Muḥammad bin Muḥammad, called Ibn al-Kuwaik (d. A.H. 821=A.D. 1418. See Al-Qabas al-Ḥâwî, vol. ii, fol. 104^b).
6. Al-Jamâl ‘Abdallâh bin ‘Ali al-Qalânisî (d. A.H. 817=A.D. 1414. See As-Suhûb al-Wâbilah, fol. 80^a).
7. ‘Abdarrahmân bin Muḥammad bin Tûlûbğâ bin ‘Abdallâh as-Saifi (d. A.H. 825=A.D. 1422. See Al-Mu’jam, by Ibn Fahd, fol. 111^b).
8. Muḥammad bin Abî Bakr, called Ibn Jamâ’ah (d. A.H. 819=A.D. 1416. See Al-Qabas al-Ḥâwî, vol. ii, fol. 49^b).
9. Abû Bakr bin al-Ḥusain al-Marâqî (d. A.H. 816=A.D. 1413. See Al-Mu’jam, by Ibn Fahd, fol. 61^a).

In the following note at the beginning, the authorship of the present work is ascribed to Shamsaddin Abû'l Khair Muḥammad bin 'Abdarrahmân as-Sakhâwî (d. A.H. 902=A.D. 1497):—

اما بعد فقد قرأت بخط المحدث شمس الدين السخاوي ما صورته -
و بعد فهذا حرز ثبت فيه اسماء جماعة اجازو الوضي الطبرى و الصلاح
ابن ابي عمرو عايشة ابنة ابن عبد الهادى و زقية ابنة يحيى بن عبد السلام
المدنية و ابى الطاهر ابن الكويد و الجمال عبد الله التنبىلى سبط
القلادسي و عبد الرحمن بن محمد بن طولو بغ و العلامة العز محمد بن
ابى بكر ابن جماعة و العلامة الزين ابى بكر بن الحسين المراغى غير
ملتزم الاستيعاب و لا ان بعضهم لم يسمع على بعضهم *

The names of the Shaikhs, contained in this alphabetical list, begin with Ibrâhîm bin Aḥmad, called Ibn Amînaddawlah, and end with Yûsuf bin Mu‘ammar, called Ibn al-Fâkhir.

Fol. 45^a contains another short list, compiled by Muḥammad bin Aḥmad bin ‘Ali al-Fâṣî (d. A.H. 832=A.D. 1429), of the names of the Shaikhs, who granted permission for transmitting Ḥadîṣ to most of the traditionists of Egypt.

Written in rough Naskh. Water-stained throughout. Foll. 29–32 have been rendered illegible. Not dated. Probably, 16th century.

No. 730.

foll. 156; lines 21; size $9 \times 7\frac{1}{2}$; 7×4 .

اسماء الرجال

ASMĀ' AR-RIJĀL.

A work containing biographical notices of those traditionists whose names occur in the same author's work, entitled *جامع الصحاح*. *جامع الصحاح*, *مجمع بحار الانوار في غرائب التنزيل ولطائف الاخبار*, a well-known dictionary of the rare words used in the Qurān and traditions.

Neither the title of the work nor the author's name are mentioned in the text. In the following anonymous note on the title-page, it is suggested that the work is by Muḥammad bin Ṭāhir aṣ-Ṣiddiqī al-Fattānī (d. A.H. 986=A.D. 1578), and entitled *اسماء رجال جامع الصحاح*—*هذه النسخة في اسماء رجال كتاب جامع الصحاح و اظن مؤلفها* *الشيخ محمد [بن] طاهر الفتنى مؤلف كتاب جامع البحار* *

Though the biographers of Muḥammad bin Ṭāhir al-Fattānī do not enumerate the present work in the list of his compilations, there is every reason to believe that he is the author. He is certainly the author of the well-known dictionary mentioned above (*مجمع البحار*) to which he refers on fol. 195^b in the following terms:—

و قد ذكرنا ذلك في خاتمة مجمع البحار

Besides this, in the preface, he praises his teacher, *Shaikh* 'Ali bin Husāmaddin al-Muttaqī (d. A.H. 975=A.D. 1567); and we know from the *Akhbār al-Akhyār* (p. 322) that no work of Al-Fattānī is without a eulogy of this teacher. For the life of Al-Fattānī see *Lib. Cat.*, vol. v, part ii, No. 315.

Beginning:—

نحمدك اللهم ان رفعت اعلام هذا الدين الحنيفي على كواهل
ائمة السنة الغراء الخ *

In the preface, the author tells us that it was while he was studying *Hadīṣ* under *Shaikh* 'Ali al-Muttaqī that he formed the project of compiling the present work, and began to collect materials. He further proceeds to tell us that when he had completed it, he was

anxious to find out some proper person to whom he might suitably dedicate the work. Meanwhile, he was summoned to court by the reigning emperor, who received him with marked respect; and thus our author got an opportunity to present his work personally to that emperor. The latter's name is not mentioned in the dedication; but evidently he is Akbar the Great (A.H. 963-1014=A.D. 1556-1605), who, at the time of his conquest of Gujarât, received our author in audience with much respect and kindness. See *Akhbâr al-Akhyâr*, p. 322: *Subhât al-Marjân*, p. 43; *Ithâf an-Nubalâ*, p. 397; *Ma'âsir al-Kirâm*, fol. 85^b; *Hadâ'iq at-Hanâfiyah*, p. 385; and *Au-Nûr as-Sâfir*, fol. 183^b.

The work is arranged in three *Fasl*, the first of which, consisting of several *Anwâ'*, is chiefly occupied with a short biography of the Prophet. The second, extending only to two folios, contains some account of certain other prophets. The third *Fasl* is divided into two *Naw'*, the first of which deals mainly with the ten most eminent companions of the Prophet, called *العشرة المبشّرة*; the second, which forms the bulk of the work, comprises notices of other male and female companions of the Prophet, their followers (تابعين), and other traditionists, arranged in alphabetical order.

Written in fair *Naskh*, but with numerous clerical errors. The headings are in red.

A note on the title-page, by 'Abdarrahmân bin Muhammâd Aslam al-Hanâfi, a former owner of the MS., tells us that it came into his possession at Aurangâbâd in A.H. 1147=A.D. 1734. Hence we cannot accept the statement contained in a note, written in another hand, at the end, to the effect that the present copy was transcribed in A.H. 1148=A.D. 1735. The general appearance of the MS. suggests, however, that it was written towards the end of the 17th century.

The present copy contains a table of contents at the beginning.

The title-page contains a short biography of the author, extracted from the *Akhbâr al-Akhyâr*.

No. 731.

fol. 120; lines 19; size 8½×6; 5×3½.

المغني في اسماء الرجال

AL-MUGNÎ FÎ ASMÂ' AR-RIJÂL.

An orthographical dictionary, by the author of the preceding work, of those proper names and *Nisbah*, especially those of tradition-

ists, which are written in a similar way and are therefore liable to be confounded, accompanied by occasional short biographical notices.

Beginning:—

* الحمد لله الذي فضل بني آدم بتعليم الاسماء الخ

The work is arranged alphabetically; and under each letter, following the proper names, there is a separate section for *Nisbah*. The last two folios contain brief notices of the Prophet, his four Caliphs, the well-known four Sunnite Imâms, and the authors of the six canonical books of *Hâdiṣ*.

For other copies of the work see *Āṣafiyah*, p. 788; and *Bûhâr*. No. 242.

Written in fair *Naskhâ*, within double red-ruled borders. Not dated. Probably, the latter part of the 17th century.

A seal bearing the inscription *أبو المكارم عفي عنده*, dated A.H. 1197 = A.D. 1783, is found on the title-page.

The work has been twice lithographed at Delhi, viz., in A.D. 1873 and 1891.

No. 732.

foll. 243; lines 25; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الإكمال في اسماء الرجال

AL IKMÂL FI ASMA' AR-RIJAL.

A biographical dictionary of those traditionists and eminent scholars whose names are mentioned by At-Tibrîzî (who flourished in the first half of the 8th century of the Hijrah) in his *Mishkât al-Masâbîh*.

Author: 'Abdalhaqq bin Saifaddin ad-Dihlawî (d. A.H. 1052=A.D. 1642). For his life see Lib. Cat. vol. vi, No. 490.

Beginning:—

* الحمد لله الذي بعث محمدا صلي الله عليه وسلم الي كافة الناس الخ

It is stated in the preface that the author compiled the present work after completing his well-known Persian commentary on the *Mishkât al-Masâbîh*, entitled *لمعات التفليس في شرح مشكوة المصاييف*.

The preface contains no account of the plan followed; but the main body of the work is arranged alphabetically, and this is preceded by short biographical accounts of the four early Caliphs and the wives and descendants of the Prophet. The alphabetical series begins

on fol. 30^b with بسورة ابو اللحم and ends on fol. 220^a with ابو جعفر احمد بن محمد بن سلامة الطحاوي انس. It is followed by a supplement, designated تذيل في اصحاب الكتاب containing notices of some eminent scholars, beginning with امام مالك بن انس and ending with ابو جعفر احمد بن محمد بن سلامة الطحاوي انس.

The work is not mentioned in any catalogue; but it is commonly met with in India.

The present copy was transcribed at the request of the founder of the library, in A.H. 1297=A.D. 1879.

Written in neat *Naskh*, but with numerous clerical errors and short lacunae. The headings are in red.

Scribe: آغا محمد هادی بن آغا كلب علي.

No. 733.

foll. 28; lines 21; size 9×6; 6×4.

(A MS. containing two separate works, bound together.)

foll. 1^b—15^b.

I.

[رسالة في رجال الصحيفتين]

[RISĀLAH FĪ RIJĀL AS-SAHĪHĀT.]

An anonymous tract, containing an alphabetical list of the names of those companions of the Prophet whose narratives are found in the *Ṣahīh Bukhārī* and the *Ṣahīh Muslim*.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين باب اسماء الصحابة

الذين اخرج عنهم في الصحيفتين الخ *

The author, who does not reveal his name, completed the work in Jumādā I, A.H. 1048=A.D. 1638, according to the following statement at the end:—

وقع الاتمام في اوائل جمادى الاول سنة ١٠٤٨ *

Written in fair *Naskh*, with occasional rubrics.

foll. 16^a—28^b.

II.

طبقات الرواة و مناديق الحكمة

ṬABAQĀT AR-RUWĀT WA
SANĀDĪQ AL-HUKĀT.

Another tract, containing names of those companions of the Prophet by whom traditions were narrated.

Author: Muṣṭafā bin Ḥamzah bin Ibrāhīm
ابراهيم.

Beginning:—

الحمد لله رب العالمين باب عدد الاحاديث المروية عن رسول الله صلى الله عليه وسلم بعيد عن الامكان حصره غير ان جماعة من اهل العلم بالغوا في تتبعها و حصرها ما امكنهم الخ *

The work consists of several *Bāb*, each of which contains the names, arranged alphabetically, of those companions who narrate a given number of *Hādiṣ*. Only those companions are omitted (380, in all) who narrated but a single *Hādiṣ*, as the author tells us in the following concluding lines:—

اصحاب الواحد من الرجال و النساء ثلاث مائة و ثمانون و نيفا
شخصا لكن تركتها خوفا من الاطالة و الملال *

In the colophon, we are told that the present work is an extract from the *Talqīḥ* of Ibn al-Jawzī (*d. A.H. 597=A.D. 1200*):—

هذه منقوله من كتاب التلقيح للشيخ الامام العالم جمال الدين
ابي الفرج عبدالرحمن بن علي بن محمد بن الجوزي *

Both the above tracts are written in the same hand

No. 734.

fol. 30; lines 25; size $8\frac{1}{2} \times 6$; 6×4 .

منتخب الاسانيد

MUNTAKHAB AL-ASĀNĪD.

In this work the author, 'Isā al-Ja'fārī, gives a list of the numerous books which his Shaikh, Shamsaddin Abū 'Abdallāh Muḥammad bin 'Alā'addīn al-Bābilī al-Qāhirī ash-Shāfi'i (*d. A.H. 1077=A.D. 1666*; see *Khulāṣat al-Asār*, vol. iv, p. 39), read under his various teachers, together with their *Isnād* and occasional references to their lives.

The full title of the work, as stated at the end, is: منتخب الاسانيد
ني وصل المصنفات والاجراء و المسانيد.

Beginning:—

وَصَلَّى اللَّهُ عَلَيْيَ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ - ذَكَرَكَ اللَّهُمَّ يَا مَنْ وَصَلَّى مَنْ انْقَطَعَ إِلَيْهِ فَاتَّصَلْ سَنَدُهُ بِالْعُوْنَةِ الْوَثَقِيِّ وَبَعْدَ فَامْتَلَءَ سَنَةُ الْاسْنَادِ فِي هَذِهِ الْأَمَّةِ يَمْتَطِي إِلَيْيِ غَرَائِبَ الْأَغْرِيَابِ الْخَ *

The author, whose full name is Abû Maktûm 'Isâ bin Muhammâd bin Muhammâd bin Aḥmad bin 'Āmir al-Maḡribî al-Jâ'fari ابو مكتوم بن محمد بن احمد بن امير المغربى الجعفري. was born at Zâwârah (in Morocco). He travelled to Algeria, where he studied under Abû 's-Ṣalâh 'Alî bin 'Abdalwâhid al-Anṣârî (d. A.H. 1057=A.D. 1647); and having married his daughter, he remained with him more than ten years. On the death of his wife and father-in-law, he left Algeria for Tunis, where he read under several distinguished scholars. In A.H. 1062=A.D. 1652, he made a pilgrimage to Mecca, where he stayed in the Dâ'ūdiyah monastery until the end of A.H. 1063=A.D. 1653. Afterwards, he made a journey to Egypt, where he attended the lectures of Aḥmad al-Khafâjî (d. A.H. 1069=A.D. 1659). Muhammâd aš-Šawbârî (d. A.H. 1069=A.D. 1659), Asl-Šhabramallîsî (d. A.H. 1087=A.D. 1676) and others. He then revisited Mecca, where he settled permanently, and served as a teacher in the Madrasah attached to the *Masjid al-Harâm*. Besides the present work, he wrote *مقابلات الأسانيد*, a treatise containing biographical notices of his Mâlikî *Shaikh*s. He died at Mecca in A.H. 1080=A.D. 1669. See *Khulâṣat al-Āṣâr*, vol. iii, p. 240.

The author tells us in the preface that, in A.H. 1070=A.D. 1659, with a number of other students, he read several books under the above-mentioned *Šahmaddin al-Bâbîlî*, who granted them all a general permission to transmit his teaching and writings to others. At the request of his fellow-students, he wrote this work, in which are collected the best *Isnâd* of the afore-said *Shaikh*.

Written in fair Naskh.

Not dated. Probably, 18th century.

No. 735.

foll. 47; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

الفوائد الدراري

AL-FAWĀ'ID AD-DARĀRĪ.

Life of Abū 'Abdallah Muḥammad bin Isma'īl al-Ju'fi al-Bukhārī (d. A.H. 256=A.D. 870), with a bibliographical account of his works.

Author: Isma'īl bin Muḥammad bin 'Abdalhādī bin 'Abdalqānī اسماعيل بن محمد بن عبدالهادي بن عبدالقانى الشافعى الجراحى الشافعى المعلووى al-Jarrāhī ash-Shāfi'i al-Ijlawnī بن العلوي الشافعى الجراحى الشافعى المعلووى. He was born at Ijlawn, a village in Syria, A.H. 1087=A.D. 1676. In A.H. 1100=A.D. 1688, he made a journey to Damascus, where he studied under several scholars, such as Shaikh 'Abdalqānī an-Nâbulusî (d. A.H. 1143=A.D. 1731), Abû'l-Mawâhib al-Hanbâlî (d. A.H. 1126=A.D. 1714), Alīmad al-Ğazzî (d. A.H. 1143=A.D. 1731), 'Abdallâh al-Ijlawnî (d. A.H. 1112=A.D. 1700), Yûnus al-Mîşrî (d. A.H. 1120=A.D. 1708) and 'Abdarrâhîm al-Kâbulî (d. A.H. 1135=A.D. 1722). He soon acquired a considerable knowledge of various branches of Muhammadian literature, especially of Ḥadîṣ, on which subject he compiled several useful works. For a long time he served as a professor in the Madrasah attached to the Umayyad Mosque at Damascus, and died in the month of Muḥarram, A.H. 1162=A.D. 1748. See *Silk ad-Durar*, vol. i, pp. 259-272; and *Tâj at-Tabaqât*, vol. xii, part ii, fol. 373^b.

Beginning:—

الحمد لله العالم بجمع الاشياء جملة و تفصيلاً النج

The work is divided into four chapters, as follows:—

الباب الاول في بيان مولده الامام البخاري وبعد امراه و نشأته وفي
بيان نسبة *الباب الثاني في بيان رحلته الواسعة لأخذ العلم من الاقطار
الشاسعة وبيان شيوخه *

الباب الثالث في ما ورد في اهل الحديث و منهم البخاري .

الباب الرابع في بيان تصانيفه المفيدة *

Written in ordinary *Naskh*, with marginal notes and emendations. Dated, A.H. 1151=A.D. 1739.

The present copy was read before the author three times, as appears from the following note on fol. 23^a:—

بلغ مقابلاً و قراءة على مؤلفه حفظه الله تعالى اولاً و ثانياً و ثالثاً *

No. 736.

fol. 10; lines 13-15; size 9 x 5; 6 x 4.

المنظومه في اسماء اهل بدرا

AL-MANZŪMAH FĪ ASMĀ',
AHLI BADR.

A versified tract, containing the names of those companions of the Prophet who took part in the battle of Badr.

Author: ١-أحمد بن علي العماني Al-‘Uṣmānī al-Manīnī المبنى. He was born at Manīn on the 12th Muḥarram, A.H. 1089=A.D. 1678. At the age of thirteen years, he went to Damascus, where he studied under several scholars; and he was then appointed professor in the Madrasahs, ‘Adiliyah, Sulaimāniyah and As-Samīṣāṭiyah. Subsequently, he held the post of Qādī at Qārā, and then the post of Khatib in the Umawī Mosque of Damascus. He composed about twelve hundred verses, and produced several valuable books. Besides the three works mentioned in Brock., vol. ii, p. 282, the following compositions of his are enumerated in the *Silk ad-Durar*, vol. i, p. 135:—

فتح القريب شرح انموج الليبيب ; انموج الليبيب في خصائص العجيب ;
القول الغرائب ; النسمات السحرية في مدح خير البرية ; شرح رسالة قاسم بن قططريغا
؛ بلقة المحتاج في مناسك العاج ; القول الموجز في حل الملغز ; فتح المنان ; العقد المنظم
اضاءة الدراري في شرح ; الغرائب السننية في الفوائد النحوية ; مطلع النبرين
صحيح البخاري (left incomplete).

He died on the 19th Jumādā II, A.H. 1172=A.D. 1759. See *Silk ad-Durar*, vol. i, p. 133; and *Tāj at-Tabaqāt*, vol. xii, part ii, fol. 114^b

Beginning:—

يقول احمد ابو العباس من بالمعنى شاع بين الناس

The tract concludes thus:—

و الحمد لله علي التوفيق لجمع هذه علي التحقيق

Written in fair Naskh. Not dated. Probably, 19th century.

No. 737.

foll. 15; lines 17; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

حباب الاحباب

HIBÂB AL-AHBAÂB.

A short tract, containing a mere alphabetical list of the names of those companions of the Prophet whose fathers also enjoyed the companionship of the Prophet, taken chiefly from the *al-astī'ab fi mūrifa* (No. 692 above), beginning with ابوبكر عبد الله بن ابي قحافة and ending with يوسف بن عبد الله بن سلام.

Author: Muḥammad Abū Bakr bin 'Abdarrahmān بن عبد الرحمن. The exact years in which our author flourished cannot be traced.

Beginning:—

الحمد لله الذي شرف الانسان و خصه ببدائع الابادي و روعه
الاحسان النج *

Written in ordinary *Naskh*. Not dated; 19th century.

SHI'AH TRADITIONISTS.

No. 738.

foll. 210; lines 15; size $10\frac{1}{2} \times 7$; 8×4 .

كتاب الرجال

KITÂB AR-RIJÂL.

A most reliable biographical dictionary of the *Shi'ah* traditionists, edited and re-arranged in strict alphabetical order by Muḥammad Taqî al-Khâdim al-Anṣârî.

Author: Abû'l-'Abbâs Aḥmad bin 'Ali bin Aḥmad bin al-'Abbâs an-Najâshî, ابو العباس احمد بن علي بن احمد بن العباس النجاشي, the

great *Shi'ah* traditionist, who was born in A.H. 372=A.D. 983, and died at Matrâbâd in A.H. 450=A.D. 1058. See *Khulâsat al-Aqwâl*, fol. 13^b; *Naqd ar-Rijâl*, fol. 19^a; *Manhaj al-Maqâl*, fol. 25^a; *Muntaha'l-Maqâl*, fol. 25^b; *Nâdd al-Idâh*, p. 32.

The editor's preface begins:—

الحمد لله على ما وهب اذا العبد ابن ابي المعاني محمد
تفى الخادم الانصاري مع تضييع متناعي و انخفاض شراعي و قصر باعي
تغوصت في لجة بحر النيلاني مرأيت لتحصيل المرام احسن من النجاشي
فربته على ترتيب حروف الهجاء ليسرع في حصوله الخ *

The work begins:—

الحمد لله رب العالمين و صلوته على سيدنا محمد النبي و اهل بيته

* الطاهرين الخ

The author, in a short preface, tells us that when he came to know that some opponents of the *Shi'ah* sect were ignorantly reproaching them with having no authoritative evidence as to the origin of their faith and beliefs, he determined to compile the present biographical dictionary, dealing with *Shi'ah* traditionists and authors, with an enumeration of their works as far as he could trace them.

The work is arranged alphabetically, except that the names of a few companions of the Prophet and of 'Alî have been placed first. The alphabetical series of proper names begins on fol. 5^a with آدم بن سحف and ends on fol. 207^a with بسبن الضرب؛ and it is followed by *Kunyah* beginning with ابو عبد المکفوف and ending with ابو عبد الانباري.

For another copy of the work see *Âṣafiyah*, p. 780. See also *Kashf al-Hujub*, fol. 116^b.

Written in *Naskh*, with a few marginal notes and emendations. The headings are in red. Fol. 98^b is blank.

Dated, A.H. 1292=A.D. 1875.

Scribe: فضل علي الرضوي.

The title-page contains a short biography of the author.

Nineteen fly-leaves at the end contain miscellaneous notes and extracts from various books.

No. 739.

foll. 96; lines 23; size $10\frac{1}{3} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

خلاصة الأقوال في معرفة الرجال

KHULĀSAT AL-AQWĀL FĪ MA'RIFAT AR-RIJĀL.

A short biographical dictionary of the Shī'ah traditionists.Author: Jamāladdīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar
جمال الدين حسن بن يوسف بن علي بن المظفر العلوي

The author, Al-Ḥillī, a great Shī'ah jurist, was born on the 19th Ramadān, A.H. 648=A.D. 1250. In the present work, on foll. 15^a-16^a, he gives us a short autobiography, accompanied by a list of the works, about sixty in number, which he had compiled prior to the composition of the present work. According to the *Majālis al-Mū'minīn*, p. 276, he ably and successfully represented the Shī'ah sect in a religious debate which took place before Sultān Muḥammad *Khudā Bandah* Ūljā'itū, the King of Persia (A.H. 693-706=A.D. 1294-1307); who, as a result of his arguments, proclaimed himself a Shī'ah. Our author died on the 21st Muḥarram, A.H. 726=A.D. 1325. See *Muntaha'l-Maqāl*, fol. 73^b; *Naqd ar-Rijāl*, fol. 61^a; *Manhaj al-Maqāl*, fol. 92^a; *Habib as-Siyar*, vol. iii, p. 112; and *Majālis al-Mū'minīn*, p. 276.

Beginning:—

الحمد لله مرشد عباده الى سبيل السداد و هاديهم الى طريق النفع

* في المعاش والمعاد الخ

The author tells us in the preface that numerous biographical works had been written, dealing with the Shī'ah traditionists, but that they were either over-concise, or more diffuse in treatment than the present work. He further proceeds to say that he has dealt in a concise but efficient fashion with only those traditionists who are unanimously recognised either as wholly reliable or wholly unreliable. For that class of traditionists whose reliability is doubtful, he refers to another more comprehensive work of his, entitled *كشف المقال في معرفة الرجال*.

The work is divided into two *Qism* and a *Khātimah*. The first *Qism* (foll. 1^b-63^a) deals with reliable, and the second (foll. 64^b-89^a) with unreliable traditionists. The *Khātimah* is subdivided into eight sections, termed *فَنَدَه*.

For other copies of the work see Berlin, No. 9926; Bûhâr, No. 277; and Paris, No. 1108. See also *Kashf al-Hujub*, fol. 56^a; and Brock., vol. ii, p. 164.

Written in fair *Naskh*. Our copy contains marginal notes said to have been transcribed at Lahore, in A.H. 1023=A.D. 1614, from a copy of the work belonging to a certain Hâjî Nasrâ, as stated in the following note at the end:—

كتب اكثُر حواشيه على طریق الاستعجال العبد المذنب الراجي الى
رحمه رب الغنی ابو الحسن محمد بن المستغنى عفی عنہما بی بلدة
lahor من نسخة الفاضل التقی النقی حاجی نصرالله فی ۲ ربیع
الاول سنه ۱۰۲۳ *

Scribe: محمد امین المستغنى.

Not dated; but the above-mentioned marginal notes were transcribed in A.H. 1023=A.D. 1614.

Slightly worm-eaten.

No. 740.

foll. 174; lines 19; size $8\frac{1}{3} \times 5$; 6×4 .

The Same.

Another copy of the same work, agreeing in all respects with the preceding.

Foll. 36 and 37 have been misplaced after foll. 32 and 40, respectively.

Written in *Nîm-Shikastah*, with a few marginal notes. Dated, A.H. 1126=1714.

Scribe: جلال الدين محمد.

No. 741.

foll. 257; lines 12; size $7\frac{1}{3} \times 6$; 5×3 .

تلخیص الاقوال فی تحقیق الرجال

**TALKHÎS AL-AQWÂL FÎ TAHQÎQ
AR-RIJÂL.**

A biographical dictionary of eminent *Shî'ah* traditionists.

Author: Mirzâ Muhammâd bin 'Alî bin Ibrâhîm al-Astrâbâdî میرزا محمد بن علی بن ابراهیم الاسترابادی. He died at Mecca in A.H.

1028=A.D. 1619. For his life see *Naqd ar-Rijâl*, fol. 202^a; and *Khulâsat al-Asâr*, vol. iv, p. 46.

Beginning:—

الحمد لله على عبادة الذين اصطفى اما بعد فهذا كتاب تلخيص
الاقوال في تحقيق احوال الرجال قد اثبت فيه الاسماء على ترتيب العروض
المعجم مراعيا للدول ثم الثاني وهكذا الخ *

The work has been fully described in Br. Mus. Suppl., No. 634. See also India Office, No. 716; *Âṣafiyah*, p. 776; Brock., vol. ii, p. 385; and *Kashf al-Hujub*, fol. 39^a.

Written in elegant *Naskh*, with a few marginal notes. The headings are in red. Dated, A.H. 1047=A.D. 1637.

The first and the last two folios are supplied in a later hand. Foll. 251-253 have been placed upside down.

Two seals bearing the inscription سيد محمد عباس موسوي, dated A.H. 1262=A.D. 1847, are found on a fly-leaf at the beginning.

No. 742.

fol. 392; lines 25; size $11\frac{1}{2} \times 7$; 8×4 .

منهاج المقال في تحقيق احوال الرجال

MANHAJ AL-MAQÂL FÎ TAHQÎQ
AHWÂL AR-RIJÂL.

Another biographical dictionary of the *Shî'ah* traditionists, compiled on a more comprehensive scale by the same author.

Beginning:—

الحمد لله المتعال في عز جلاله عن الاشبة و النظائر الخ *

The work is also called *معجم الاقوال في تحقيق احوال الرجال*. See *Kashf al-Hujub*, fol. 130^a. The work has been fully described in Br. Mus. Suppl., No. 635. See also *Râmpûr*, p. 139; and Brock., vol. ii, p. 385.

The present copy was transcribed at *Najaf* in A.H. 1044=A.D. 1634. Written in good minute *Naskh*, with a tastefully illuminated but faded frontispiece, within gold and blue ruled borders. Fol. 262^a is blank.

Scribe: اسحاق بن سالم النجفی

No. 743.

foll. 260; lines 21; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

نقد الرجال

NAQD AR-RIJÂL.

A biographical dictionary of the Shî'ah traditionists.

Author: Muṣṭafâ bin al-Ḥusain at-Tafrîshî al-Ḥusainî
الحسيني التفريشي الحسني.The author, At-Tafrîshî, who lived in the earlier part of the 11th century of the Hijrah, was a pupil of Shaikh 'Abdallâh bin al-Ḥusain at-Tustarî (d. A.H. 1021=A.D. 1612), a short biographical account of whom is given on fol. 123^a.

Beginning:—

الحمد لله خالق الليل والنهار العالم بخفيات الصنائع والسرار الخ

Full particulars of the work are given in Br. Mus. Suppl., No. 636. See also *Kashf al-Ḥujub*, fol. 154^a; and Brock., vol. ii, p. 411.Written by more than one scribe, in different hands, *Naskhâ* and *Nasta'liq*. In a note at the end, the last *Juz* is said to be written by a certain Ḥasan 'Ali. Occasional notes, additions, and emendations are written in the margins throughout the copy. Not dated. Probably, about the end of the 11th century of the Hijrah.

Slightly water-stained. Foll. 2-5 have been misplaced, and should follow after fol. 231.

Four seals bearing the name of a certain Muhammad bin Husain, dated A.H. 1216=A.D. 1801, are found on the first and the last folios.

No. 744.

foll. 240; lines 32; size $11\frac{1}{2} \times 8$; $9\frac{1}{2} \times 6$.

مختهى المقال في احوال الرجال

MUNTAHA'L-MAQÂL FI 'AHWÂL
AR-RIJÂL.

A work containing biographies of Shî'ah scholars and traditionists, arranged in alphabetical order.

Author: Abû 'Alî Muḥammad bin Ismâ'il bin 'Abdaljabbâr bin Sa'daddin al-Karbalâ'i ابو علي محمد بن اسماعيل بن عبد العبار بن سعد

الدِّين الْكَرْبَلَائِي. He was born in the month of Dû'l-Hijjah, A.H. 1159=A.D. 1746, and died at Najaf, in Rabî' I, A.H. 1216=A.D. 1801. See *Kashf al-Hujub*, fol. 147^b.

Beginning:—

نَحْمَدُكَ اللَّهُمَّ يَا مَنْ رَفَعَ مَنَازِلَ الرُّوَّاةِ الْمُنْعَمِ

In the preface, the author states that the work is a condensed version of the *Manhaj al-Maqâl* (No. 742 above), and the gloss upon the same by Muḥammad Bâqir bin Muḥammad Akmal Bahbahâni (*d.* A.H. 1205=A.D. 1790), together with important additions from other sources, a list of which is given. These additions are generally made at the end of each notice, and are distinguished by the word قلت or اقول.

The biographical notices are preceded by five *Muqaddimah*. The first notice is that of آدم ابوالحسين النحاس الكوفي and the last that of بونس بن عقوب بن قبس ابو الجلاب الدهني. Then follow additional chapters containing *Kunyah*, names beginning with اسن or اخوه, *Lagab*, *Nisbah*, and lastly notices of female traditionists. The work concludes with a *Khâtimah*, subdivided into 12 *Fawâ'id*.

Written in hasty *Naskh*, with the headings in red. Dated, A.H. 1220=A.D. 1805.

خَتْرَ النَّسَاءِ بُنْتَ مَرْحُومِ حاجِي الْعَرْمَينِ عَلَيْهِ نَفْيٌ.

The work was lithographed in Teheran, A.H. 1302.

SAINTS AND SŪFÎS.

No. 745.

fol. 198; lines 17; size 7×5; 6×4.

بِهِجَةِ الْأَسْرَارِ وَمَعْدَنِ الْأَنْوَارِ

BAHJAT AL-ASRÂR WA MA'DIN
AL-ANWÂR.

The life, virtues, miracles and sayings of *Shaikh* 'Abdalqâdir al-Jilâni (*d.* A.H. 561=A.D. 1166), with short biographical notices of his eminent followers.

Author: Nûraddin Abû'l-Hasan 'Alî bin Yûsuf bin Jarîr ash-Shattanawfi. نور الدين ابو الحسن علي بن يوسف بن جرير الشاطئي. He was born in Cairo, A.H. 647=A.D. 1249, read under several eminent scholars, and served as a professor in the Madrasah attached to the mosque of Tûlûn. He died in A.H. 713=A.D. 1314. See *Ad-Durar al-Kâminah*, vol. ii, fol. 42^b.

Beginning:—

*استفتح باب العون بابيدي مhammad الله عز وجل النج

Copies: Berlin, Nos. 10072-6; Paris, No. 2016; Ref. No. 11; Râmpûr, p. 330; and Cairo, vol. ii, p. 71. See also Brock., vol. ii, p. 118; and Hâj. Khal., vol. ii, p. 71.

The work has been printed in Cairo, A.H. 1304.

Written in fair *Naskh*. Dated. A.H. 787=A.D. 1385. Fol. 31, which has been misplaced, should follow fol. 37.

Scribe: عبد الرحمن بن عبد الرحمن بن الخلبي.

No. 746.

fol. 307; lines 19; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{3} \times 4$.

The Same.

Another copy of the same work, beginning as above.

Written in fair *Naskh*, with occasional vowel-points, within double red-ruled borders. Dated, A.H. 986=A.D. 1578.

No. 747.

fol. 430; lines 17; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work, fully agreeing with the above. Foll. 25 and 32, which have been misplaced, should follow foll. 31 and 24, respectively.

Written in *Naskh*, with numerous short lacunae. Not dated. Probably, 19th century.

Foll. 1-157 are slightly water-stained.

No. 748.

foll. 215; lines 15; size $5\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{3}$.

مختصر بهجة الانوار

MUKHTASAR BAHJAT AL-ANWÂR.

An abridgment of the preceding work, designated at the beginning
كتاب المنتخب من بحجة الاسرار في مناقب عوث الصمداني.

The name of the author of this abridgment cannot be traced.
Hâj. Khal., vol. ii. p. 71, simply mentions an abridgment of the
Bahjat al-Asrâr, without giving the name of its author.

Beginning:—

الحمد لله نحمدة و نستعينه و نعود بالله من شرور انفسنا.....اما بعد
فيهذا جمل من مناقب الشيخ العارف العالم العامل الريانى عبد القادر
الكيلانى..... اختصرت بها من كتاب الشيخ الفقيه الامام العالم المقرى
نور الدين ابي الحسن علي بن يوسف بن جعير بن معضاد بن فضل
الشافعى اللخمي عرف بالشطنو في الديب سماه بهجة الاسرار و معدن
الانوار الخ *

The work ends with the following verses:—

تخلق بالخلق الرجال وكن فتى كانك مملوك لكل صديق
وكن مثل طعم الماء حلوا [و] باردا الى الكبد العرا لكل رفيق

The present copy was transcribed at the tomb of Ibrâhîm 'Âdil Shâh, the King of Bijâpûr (A.H. 941-965=A.D. 1535-1557).

Written in good Naskh, with an illuminated frontispiece, within
gold and coloured ruled borders. Not dated. Probably, 17th century.

Scribe: جلال الدين بن مولانا علي

No. 749.

fol. 118; lines 19; size $8\frac{1}{2} \times 9$; $5 \times 3\frac{1}{4}$.

اختيار الرفيق لطلاب الطريق

IKHTIYÂR AR-RAFIQ LI-TULLÂB
AT-TARIQ.

A work, believed to be unique, containing biographical notices of eminent saints and Sufis, from the earliest times down to the author's own age, arranged alphabetically.

Author: Shihâbuddîn Abû'l-Abbâs Ahmad bin Salâmah al-Maqdisî شهاب الدين ابو العباس احمد بن سلامه المقدسي. He was a preacher in a certain mosque of Egypt, where he lived a saintly life in the Khânqâh; but on account of the envy aroused among his fellow-Shaikhs by his impressive sermons, he was compelled to remove to the Khânqâh of Sarnâqûs, where he died in A.H. 769=A.D. 1367. See *Ad-Durâr al-Kâminah*, vol. i, fol. 42^b.

Beginning:—

* الحمد لله الذي ابدي انوار معرفته لقلوب العارفين الخ

We are told in the preface that the author, who compiled the work at the request of some of his intimate friends, based it on the following authorities, viz., *Hilyat al-Awtiyâ'* of Abû Nu'aim al-Isfahânî (d. A.H. 430=A.D. 1038), the *Sifat as-Sâfiwah* of Ibn al-Jawzi (d. A.H. 597=A.D. 1200), the *Manâqib al-Abbrâr* of Ibn Khâmis al-Mawâsîlî (d. A.H. 552=A.D. 1157), the *Tabaqât as-Sufîyin* of Muhammad a-Sulamî (d. A.H. 412=A.D. 1021), and the *Risâlat al-Qushâriyah* of Abû'l-Qâsim al-Qushâiri (d. A.H. 465=A.D. 1074).

The notices begin with يوسف بن الحسن and end with ابراهيم بن ادhem الرازى.

The work was completed on the 1st Sha'bân, A.H. 740=A.D. 1340, as stated in the following colophon:—

قال مؤلفه رحمة الله تعالى و رضي عنده فرغت من تاليفه صحيحة
الاثنين المبارك غرة شعبان المبارك سنة اربعين و سبعمائة *

Written in fair *Naskhâ*, with occasional vowel-points. The headings are in red. Dated, A.H. 913=A.D. 1507.

The pages of this copy have been remounted, the old folios having been supplied with new margins. Several folios seem to be wanting after fol. 78. Foll. 109-118 are slightly damaged.

Scribe: محمد بن عبد اللطيف الجوني الازهري.

No. 750.

foll. 10 ; lines 31 ; size 11×8 ; 8×5.

الدر الشمین فی مناقب الشیخ محبی الدین

AD-DURR AS-SAMÍN FÍ MANĀQIB
ASH-SHAÍKH MUHÍYADDÍN.

A life of the popular saint, Shaikh Muhiyaddin Ibn al-'Arabi (*d. A.H. 638=A.D. 1240*).

The author does not reveal his name in the text. In the following note at the end, he is said to be Abú'l-Hasan 'Ali bin Ibrâhîm bin 'Abdallâh bin Ibrâhîm bin Yûsuf al-Qârî al-Baghdâdî :—

الدر الشمین فی محسان الشیخ محبی الدین رضی اللہ عنہ تالیف
الشیخ الكامل ابوالحسن علی بن ابراهیم بن عبد اللہ بن ابراهیم بن
یوسف القاری البغدادی نور اللہ و والی من الرحمة فتوحہ *

'Ali bin Ibrâhîm was a contemporary of Qâdî Ahmad bin Abî Bakr, called Ibn ar-Ridâd al-Yâmanî (*d. A.H. 821=A.D. 1418*; see Al-Qabas al-Hâwi, vol. i, fol. 34^a). to whom he formally presented the work, according to the following statement in the preface :—

و بعد فیہہ رسالتہ سجیتھا الدر الشمین فی مذقب الشیخ محبی الدین
و ارسلتھا انى الصنو العزیز و الحوز الحوز الشیخ بھا و الحق والدین احمد
ابن الرداد الصوفی الیمنی لا زالت آیات فضلہ مسطورة *

Beginning :—

الحمد لله العلي العليم القدير الحكيم الخبير المفڑة عن الشیخة

* النظیر النجح

The work is divided into two chapters, the first of which contains a short biographical account of Ibn al-Arabi, while in the second are enumerated the works containing his sayings and his compositions.

A fine copy. Written in good Naskh. The correct order of the folios should be thus: 1, 7, 2, 4, 3, 6, 5, 8, 9 and 10.

Not dated. Probably, 18th century.

No. 751.

foll. 53; lines 11; size $7 \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

خبطة الناظر

GIBTAT AN-NÂZIR.

A short but very useful work on the life, virtues, and miracles of Shaikh 'Abdalqâdir al-Jilâni (*d. A.H. 561=A.D. 1166*).

Author: Ibn Hajar al-'Asqalâni (*d. A.H. 852=A.D. 1449*). See Lib. Cat., vol. v, part i, No. 159.

Beginning:—

الحمد لله القادر على تشريف مراده في تشريف اهل وداده الخ *

The work is divided into eight chapters, as follows:—

I. Fol. 2 ^a .	الباب الأول في ذكر مولده
II. Fol. 4 ^a .	الباب الثاني نشأته المزعنة و اشتغاله بالعلوم الشرعية
III. Fol. 29 ^b .	الباب الثالث في ذكر مشائخه
IV. Fol. 30 ^b .	الباب الرابع في بيان احواله
V. Fol. 33 ^a .	الباب الخامس في نناء الناس عليه
VI. Fol. 30 ^b .	الباب السادس في ما نقله اهل عصره من الكرامات
VII. Fol. 52 ^a .	الباب السابع في نبذة من بلغ كلامه
VIII. Fol. 53 ^a .	الباب الثامن في وفاته

It appears, from the original pagination of the folios, that foll. 11, 20-21, and 30 should come in their proper order, but have been misplaced after foll. 19, 10 and 11, respectively.

Written on thick creamy paper, in good Naskh. Not dated. Probably, 17th century.

The work has been edited and published by Sir E. Denison Ross, Calcutta, A.D. 1903.

No. 752.

foll. 127; lines 27; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

قلائد الجوائز

QALĀ'ID AL-JAWĀHIR.

A detailed life of Shaikh 'Abdalqâdir al-Jilâni (*d. A.H. 561=A.D. 1166*), with an account of his descendants and followers.

Author: Muḥammad bin Yaḥyâ bin Yûsuf at-Tâdîfî al-Hanbâlî
محمد بن يحيى بن يوسف التاذفي الحنبلي. He was a native of Ḥalâb, and died in A.H. 963=A.D. 1556. See *As-Suhûb al-Wâbilah*, fol. 150^a.

Beginning:—

الحمد لله الذي فتح لوليائه طرق النجاة *

We are told in the preface that, being dissatisfied with the brevity of the account of Shaikh 'Abdalqâdir al-Jilâni given in *التاریخ المعتبر* of Al-Ūlaimî (*d. A.H. 927=A.D. 1521*), the author wrote the present work, basing it on most trustworthy sources.

The contents and plan of the work are thus set forth in the preface:—

اتبعها بعد ان اذكر نسبة الشریف بتألیفه و خلقه و عمله و علمه و عظه
وفوله و فعله و مازقه الله من الاولاد و تعظیم الاولیاء له اعترافا بحقة و اذکر
شيئاً من مذاقبهم و من مذاقب من انتهى الى جنابه و لازم الوقوف بعتبة
بابه فلن علو قدر الاتباع من شرف المتبوع و مزيد فيض الانوار من عظم
اليدبوع و اذکر مولده و وفاته و اختم ذلك بشيء من مذاقبها و ما قيل فيه
مختصراً ذلك عن الاطالة *

Another copy of the work is noticed in Cairo, vol. v. p. 113. See also Ḥâj. Khal., vol. iv, p. 565: and Brock., vol. ii, p. 335.

The work has been printed in Cairo. A.H. 1303.

Written in fair, minute, Nas̄kh. Dated, A.H. 1145=A.D. 1732.

Scribe: احمد بن محمد بن عبد الله الحموي.

No. 753.

fol. 404; lines 23; size $9 \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3$.

لِوَاقِعِ الْأَنوارِ فِي طَبَقَاتِ الْأَخِيَارِ

**LAWĀQIH AL-ANWĀR FĪ TABAQĀT
AL-AKHYĀR.**

A well-known work, containing biographical notices of eminent saints and Sūfis from the earliest times down to the author's own age.

Author: Abū'l-Mawāhib 'Abdalwahhīb bin Ahmad bin 'Alī ash-Shā'rānī. ابو المواقف عبد الوهاب بن احمد بن علي الشعراوي.

The author, Ash-Shā'rānī, who was a great Sūfi as well as a distinguished scholar, was born in A.H. 899=A.D. 1493. In A.H. 911=A.D. 1505, he went to Cairo, where he was invested with the *khirqah*, or spiritual robe, by Jalāladdīn as-Suyūtī (d. A.H. 911=A.D. 1505). Our author settled permanently in Cairo, where he spent a saintly life, and wrote a large number of valuable works on theology and Sūfism. He died on Monday, the 11th Jumādā I, A.H. 973=A.D. 1565. See *Tāj aṭ-Tabaqāt*, vol. x, fol. 248^a.

Beginning:—

الحمد لله الذي خلع على اوليائه خلع انعامه فهم بذلك له
حامدون الخ *

The work was completed on the 15th Rajab, A.H. 952=A.D. 1545, as stated in the following lines at the end:—

قَالَ مَوْلَغَهُ كَانَ الْفَرَاغُ مِنْ كِتَابِهِ خَامِسُ عَشَرَ رَجَبَ الْفَرِدَ سَعْدَةُ
اثْنَيْنِ وَخَمْسِينَ وَتَسْعَمَانَةُ *

Copies: Berlin, No. 9982; Kopr., No. 1112; München, No. 446; Wien, No. 1185; Br. Mus., Nos. 371/2, 964; Cairo, vol. ii, p. 108; Goth., No. 1767; India Office, No. 713; Paris, No. 2045; and Rām-pūr, p. 363. See also Brock., vol. ii, p. 338; and Hāj. Khal., vol. v, p. 339.

The work has been twice printed in Cairo, A.H. 1292 and 1311.

Written in fair Naskh. Not dated. Probably, 18th century. Short lacunae are found on fol. 397^b, 398^a, 399^b, 400^a, 401^b, and 402^a.

There are two seals on the title-page, one of which bears the name of a certain Abū'l-Fath Muhammad Imāmaddin and the other that of a certain Muḥammad Najib Khān.

The MS. was obtained from the Âṣafîyah library of Haidarâbâd, in exchange for some other books, as appears from the following note on the last folio:—

این نسخه که در مبارکه بعض کتب که در کتب خانه آصفیہ موجود
نیود بکتب خانه موسوم به اورینتل پینلک لایبیری واقع بازکی پور بناء
زموده مواعی خدا بخش خان بهادر داده شد غرّه ربیع الثانی سنه ۱۳۱۲ *

No. 754.

fol. 29; lines 23; size 9×7; 7×3.

رسالة في مناقب الشیخ محمد

RISĀLAH FĪ MANĀQIB ASH-SHAIKH
MUHAMMAD.

A life of Shaikh Muhammed Qarahbâgî, a Turkish saint (*d. A.H. 956=A.D. 1549*), with an account of his miracles and sayings.

Author: Muhammed bin Muṣṭafâ bin Ḥabib bin Muhammed Qarahbâgî محمد بن مصطفیٰ بن حبیب بن محمد قره باغی.

The author, Muhammed bin Muṣṭafâ, a descendant of the saint Muhammed Qarahbâgî, was born in Ardrûm. A.H. 1070=A.D. 1659. After finishing his education at home, he went to Constantinople, where, having secured the patronage of his cousin, Shaikh al-Islâm Faiḍallâh Âfîndî, he entered the State service, and soon became Qâdî of Galtah. In A.H. 1115=A.D. 1703, after his patron, Faiḍallâh Âfîndî, had unfortunately been killed in a riot at Adrianople, our author was exiled by a royal decree to Brussa, where he remained about thirty years, and died on the 13th Ramaḍân, A.H. 1146=A.D. 1734. Besides the present work, he left behind him a useful work on polities and several treatises on various legal points. See *Tâj at-Tabaqât*, vol. xii, part i, fol. 295^b.

Beginning:—

الحمد لله المبدى المعید الاول الفرد المجيد الخ *

We are told in the preface that the work was compiled at the instance of the afore-said Shaikh al-Islâm Faiḍallâh Âfîndî.

The biographical account of the saint Qarahbâgî is followed by two *Fasl*, the first of which contains short biographical notices of the saint's two sons, Wali Muhammed and Ḥabib Muhammed (*d.*

A.H. 1025=A.D. 1616), and the second notices of his two grandsons, Muṣṭafā Ḵāfiḍi (*d.* A.H. 1068=A.D. 1658) and Muḥammad Ḵāfiḍi (*d.* A.H. 1104=A.D. 1692).

Written in ordinary Nasta'liq. Dated, A.H. 1242=A.D. 1826.
Scribe: حاجی داؤد بلخی.

No. 755.

foli. 124; lines 17; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{1}{4}$.

اصفی الموارد

AŞFA'L-MAWĀRID.

A life of Shaikh Khālid aš-Šahrazūrī an-Naqshbandi al-Mujaddidi, with short biographical notices of his Shaikhs, friends and relatives, entitled اصفی الموارد عن سلسل احوال الامام خالد.

Author: Shaikh ‘Uṣmān bin Sanad al-Baṣrī شیخ عثمان بن سند البصري. He wrote also a history of Bağdād, from A.H. 1198 to 1250=A.D. 1784 to 1834, entitled مطالع السعود بطيب اخبار الولی داؤد which has been printed in Bombay, A.H. 1304. He died in A.H. 1250=A.D. 1834. See *Iktifā' al-Qunūr*, p. 434.

Beginning:—

الحمد لله الذي صير ترجم وجة الغر من وجة الترجم والمحاسن
العيون و الغر و نور من مآثرهم انسان عين كل خير و اثرانج *

Shaikh Khālid aš-Šahrazūrī who was of Kurdish origin, was born at Qarah-Dāz (a village five miles from Sulaimāniyah) in A.H. 1190=A.D. 1776. He made a pilgrimage to the Ḥaramain, and there he was induced by a certain Indian Sūfi to proceed to India for the purpose of obtaining the *Sanad* and the *Khirqah* (spiritual robe) of the Naqshbandiyah order. He reached Delhi, after a prolonged journey through Persia, Turkistan, and Afghanistan. He then became a disciple at Delhi of Shāh ‘Abdallāh (*d.* A.H. 1240=A.D. 1824; see *Khazinat al-Asfiyā'*, vol. i. p. 693), who authorised him to admit disciples to the Naqshbandiyah, Qādiriyah, Suhrawardiyah, Kubrawiyah and Chishtiyah orders. He also attended at Delhi the lectures of the well-known Shāh ‘Abdal-azīz Dihlawī (*d.* A.H. 1239=A.D. 1824), and received a *Sanad* from him. He returned home via the Persian Gulf, and on his arrival at Sulaimāniyah in A.H. 1226=A.D. 1811, he was received with great honour. He served as a professor in the

Madrasah Al-İsfahâniyah at Az-Zawrâ', and wrote several treatises against Wahhâbi doctrines, the creed of that sect at that time prevailing throughout Arabia and Mesopotamia. He died in A.H. 1231=A.D. 1816.

The work was compiled at the request of 'Ubaiddallâh bin 'Ubaiddallâh al-Haidârî, a biographical account of whom appears on fol. 115^a-120^a.

Written in fair Naskh. Dated, A.H. 1235=A.D. 1820.
عبد الله بن عيسى بن اسماعيل :

COMMENTATORS ON THE QURÂN.

No. 756.

fol. 132; lines 17; size 9½×6; 7×4.

طبقات المفسرين

TABAQÂT AL-MUFASSIRÎN.

Biographical notices of 314 eminent scholars, who wrote commentaries on the Qurân, arranged alphabetically.

Author: Shamsaddun Muhammâd bin 'Alî bin Ahmâd ad-Dâ'ûdî al-Mâlikî. شمس الدين محمد بن علي بن احمد الداودي المالكي. He was one of the pupils of the celebrated Imâm Jalâladdîn 'Abdarrahmân as-Suyûti (d. A.H. 911=A.D. 1505), wrote the present work in A.H. 941=A.D. 1534, and died in A.H. 945=A.D. 1538. See Brock., vol. ii, p. 289.

Beginning:—

الحمد لله و كفى و سلام على من اعطى - و آل و صحب ^{له}
و خلفاء - وبعد فقد الْفُ العلامة شمس الدين محمد بن علي بن احمد
الداودي المالكي تلميذ الحافظ عبد الرحمن بن جلال الدين السيوطي
فسد سرهما و نور الله غريجهما طبقات المفسرين جمع فيها متقدمي العصر
و المتأخرین - مرتبًا على حروف المعجم فقال النجاشي *

In Hâj. Khal., vol. iv. p. 152, the present work is said to be the best ever compiled on the subject: and it is said to begin, without any preface, with the notice of ابا نعيم. The present copy, however, would appear to be somewhat incomplete, since the notices commence with يوسف بن موسى الكوفي. They end with ابراهيم بن احمد.

Another copy of the work is noticed in Cairo, vol. v, p. 81.

Written in fair Naskh, with an illuminated frontispiece, within red and blue ruled borders.

Dated, A.H. 1293=A.D. 1876.

Scribe: قاسم علي العبدارادي.

A seal bearing the name of Abû'l-Makârim, dated A.H. 1297=A.D. 1880, is found on fol. 1^b.

READERS OF THE QURÂN.

No. 757.

fol. 189: lines 23; size $11\frac{1}{4} \times 5\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

طبقات القراء

TABAQÂT AL-QURRÂ'.

Biographies of eminent readers of the Qur'ân, beginning with the renowned founders of the seven versions (القراء السبعة) and ending with the author's contemporaries, arranged chronologically, in 17 *Tabaqat*.

Author: Shamsaddin Abû 'Abdallâh Muhammed bin Aḥmad bin 'Uṣmân bin Qâ'imiz al-Dahabî شمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قائم الدهبي (d. A.H. 748=A.D. 1348), for some account of whom see No. 700 above.

Beginning:—

الحمد لله و سلام على عبادة الدين اصطفى و اشهدان لا اله الا الله
وحدة لا شريك له مالمع نور و احتفى و اشهد ان محمدا عبده و رسوله
سدد الشوفا و حسبنا الله و كفى اما بعد فهذا كتاب معرفة المنتهور به من

القراء الاعيان - اولى الاسناد و الاتقان - و التقدم في البلدان - على
الطبقات والازمنة الخ *

Contents :—

I. Fol. 1^a. الطبقة الاولى وهم الذين عرضوا القرآن و تلقوا من رسول الله صلى الله عليه وسلم كما قاله اليه الروح الامين بلاغا من قائله و منزلا عز و على *

II. Fol. 4^b. الطبقة الثانية وهم الذين عرضوا على احد المذكورون قبلاً او تلقوا منهم *

III. Fol. 8^b. الطبقة الثالثة و سائرهم من التابعين

IV. Fol. 17^a. الطبقة الرابعة و اوانهم يدخل في الطبقة الثالثة و جملتهم ستة و عشرون اماما *

V. Fol. 29^a. الطبقة الخامسة وعدتهم تسعة و تلاتون مقارنا

VI. Fol. 38^a. الطبقة السادسة و عددهم سبعة و ستون اماما

VII. Fol. 50^b. الطبقة السابعة وعدتهم تسعون نفسا

VIII. Fol. 59^a. الطبقة التاسمة وعدتهم خمسة و نمانون مقارنا

IX. Fol. 73^a. الطبقة العاشرة وعدتهم اثنان و ثمانون نفسا

X. Fol. 84^a. الطبقة العاشرة و اقلها ثمانية و سبعون اماما

XI. Fol. 95^a. الطبقة الحادية عشر وعدتهم اثنان و تمانون نفسا

XII. Fol. 105^a. الطبقة الثانية عشر و في اوائلها جماعة لولا نأخر موتهم لتقديموا و مجموعهم مائة و سنتة عشر مقاربا *

XIII. Fol. 118^a. الطبقة الثالثة عشر

XIV. Fol. 131^b. الطبقة الرابعة عشر

XV. Fol. 148^a. الطبقة الخامسة عشر و عددهم تسعة و نمانون

XVI. Fol. 158^b. الطبقة السادسة عشر من القراء وعدتهم مائة و خمسة رجال *

XVII. Fol. 178^b. الطبقة السابعة عشر سمعنا منهم نحو الأربعين بل ازيد

As he tells us in the following lines at the end, the work was revised by the author, with additions and alterations, in A.H. 730= A.D. 1330 :—

فرغ محمد بن الدهبي المؤلف من هذه [المنسخة] المباركة و فيها زيادات و تقديم و تأخير عن المسودة في ربع الآخر سنتين ثلثين و سبعين سنة *

For other copies, see Paris, No. 2048; Berlin, No. 9943; and Köpr., No. 1116. See also 'Hāj. Khal., vol. iv, p. 150; and Brock., vol. ii, p. 46.

Fol. 184^b-189^b contain supplementary biographical notices of readers of the Qurān, in two parts. The first, as we are told in the

following note, is said to have been copied from the author's autograph additions, and the other to be a selection from the *Dail Tabaqât al-Qurâd* of 'Afifaddin al-Matârî (whose name is given in Hâj. Khal., vol. iv, p. 150, as Aṭ-Tabârî):—

هذا ذيل منقول من خط الحافظ الذهبي و من فوائد الحافظ
غبيف الدين المطري وهم اهل الطبقة الذامنة عشر و ما بعدها *

Written in *Nasîh*, originally without diaeritical points, which, according to a note at the end, were subsequently added at Haidarâbâd, in A.H. 1213=A.D. 1798, by a scholar, who does not reveal his name.

Dated, A.H. 1180=A.D. 1766.

Scribe: السند على المالكي.

A table of contents is prefixed to the work.

The title-page contains a short biographical sketch of the author, extracted from the *Tabaqât al-Kubrâ* of As-Subkî.

HANAFITE JURISTS AND SCHOLARS.

No. 758.

foll. 200; lines 17; size $11 \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

الجوهر المضيء في طبقات الحنفية

AL-JAWĀHIR AL-MUDĪYAH FÎ TABAQÂT AL-ḤANAFIYAH.

A biographical dictionary of Hanafite scholars and authors, complete in two separate volumes.

Author: Muhiyaddin Abû Muhammâd 'Abdalqâdir bin Abî'l-Wafâ' Muhammâd al-Qurâshî al-Miṣrî. He was born in Shâ'bân, A.H. 696=A.D. 1297, and studied in Cairo and Mecca under numerous scholars, such as Hasan al-Kurdi (d. A.H. 720=A.D. 1320), Ahmad ad-Dimyâti

(*d. A.H. 749=A.D. 1348*). Ibrâhîm aṭ-Ṭâhirî (*d. A.H. 728=A.D. 1328*). 'Abdallâh aṣ-Sanhâjî (*d. A.H. 724=A.D. 1324*). and others. He produced several useful works on the Hanafite law, and died in A.H 775=A.D. 1373. For his life, see *Husn al-Muḥādarah*, fol. 117^a; *Ad-Durar al-Kâminah*, vol. i, fol. 298^a; and *Hadâ'iq al-Ḥanafiyah*, p. 294.

Vol. I.

Beginning :—

* الحمد و العظمة و الكبارة و ائمّة الاسماء الحسنةى الخ

The biographical notices are preceded by a *Muqaddimah*, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and the life of Imâm Abû Hanifah (*d. A.H. 150=A.D. 767*). The present volume breaks off in the middle of the account of شاشع بن اسحاق بن يوسف بن اسحاق بن ابي حمزة الشعرازيمي.

For other copies, see Berlin, No. 10020; Bûhâr, No. 254; and Aṣafiyah, p. 780. See also Brock., vol. ii, p. 80, and Haj. Khal., vol. ii, p. 648.

The work has been printed in Haidarâbâd (Deccan).

No. 759.

fol. 184; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, which begins by completing the account of الشعرازيمي and ends with the account of ابن عيش. The biographical notices are followed by a *Khâtimah*, designated كتاب البجاعم, consisting of notes on miscellaneous historical and religious matters.

A fly-leaf at the end contains a biography of the author, extracted from المنهل الصانبي و المصنوفي بعد الوفى of Yûsuf bin Taqrîbîdî (*d. A.H. 874=A.D. 1469*).

Both volumes are written by one and the same scribe, in ordinary Indian Nasta'liq, with numerous lacunae. Not dated. Probably, 18th century.

No. 760.

fol. 152; lines 23; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

بِقُوَدِ الْجَمَانِ فِي مَنَاقِبِ أَبِي حَنِيفَةِ الْعَمَانِ

‘UQŪD AL-JUMĀN FĪ MANĀQIB ABĪ HANĪFAT AN-NU‘MĀN.

A comprehensive biography of Imām Abū Hanifah (d. A.H. 150=A.D. 767), together with an account of his eminent disciples.

Author: Shamsaddin Abū ‘Abdallāh Muḥammad bin Yūsuf bin ‘Alī bin Yūsuf ad-Dimashqī az-Ṣāliḥi aṣ-ṣāḥib al-dimashqī al-shāfi‘ī. He was born at Damascus, but settled in Cairo, where he lived in the Khānqāh of Barqūqiyah, and died on the 14th Sha‘bān, A.H. 942=A.D. 1536. See Brock., vol. ii. p. 304; and Ḥāj. Khal., vol. iv, p. 238.

Beginning:—

الحمد لله الذي جعل العلماء ورثة الانبياء و اختار منهم الائمة
المجتهدین في فروع الشريعة البرلية، فمن احبابهم كلهم فقد فاز ودخل في زمرة
الاقياد و من انتقص احداً منهم فقد ظلم نفسه و هو من الغباء الشر *

Having, in A.H. 938=A.D. 1531, come upon a work containing disparaging remarks about Imām Ḥanifah, our author was moved to write the present work, in which he defends the said Imām, and gives an account of his pious mode of living, his literary eminence, and distinctive attributes, together with an account of his eminent disciples.

The work is divided, as follows, into a *Muqaddimah*, 26 chapters, and a *Khātimah*:—

Fol. 3 ^a .	المقدمة تشمل على ستة فصول
Fol. 14 ^a .	الباب الأول في نسبة و تاريخ مولده و صفتة
Fol. 17 ^a .	الباب الثاني فيما ورد في تبشير النبي صلي الله عليه وسلم
Fol. 19 ^a .	الباب الثالث فيمن ادركه ابو حنفية رضي الله عنه من الصحابة و من سمع منهم *
Fol. 25 ^a .	الباب الرابع في ذكر بعض شردوخة
Fol. 35 ^a .	الباب الخامس في ذكر بعض الآخذين عنه الحديث و الفقه
Fol. 57 ^a .	الباب السادس في مبدأ امرة و نشأة و طلبه العلم
Fol. 60 ^a .	الباب السابع في انتهاء جلوسه لافتاء و التدرس

Fol. 62^a. الباب الثامن في ذكر الأصول التي بني عليها مذهبة

Fol. 64^a. الباب التاسع في بعض خصائصه التي اختص بها عن غير من الأئمة *

Fol. 67^a. الباب العاشر في ثناء الأئمة عليه و على فقيهه و تعظيمهم له

Fol. 77^a. الباب الحادي عشر في شدة اجتذابة في العبادة و قيامه الليل

كله و كثرة صلاته بالليل و قرأتها القرآن كله في ركعة *

Fol. 81^a. الباب الثاني عشر في خوفه و مراقبته لربه سبحانه و تعالى

Fol. 84^a. الباب الثالث عشر في كرمه و جوده و سخائه و موسانه

Fol. 86^b. الباب الرابع عشر في ورعه و زهده و امانته

Fol. 89^a. الباب الخامس عشر في فور عقله و فراسته

Fol. 91^a. الباب السادس عشر في زكانه و ملئنه و اجوينه المسكتة عن

السلطة المبينة *

Fol. 106^a. الباب السابع عشر في جمل من مكارم اخلاقه غير ما تقدم

Fol. 109^b. الباب الثامن عشر في اكله من كسبه و ردة جوائز الامراء
والخلفاء و عورهم من ارباب الدولة *

Fol. 110^b. الباب العاشر عشر في اخلاقه في ملبيه

Fol. 111^a. الباب العشرون في بعض حكمه و معاوته و أدبه

Fol. 114^b. الباب الحادي والعشرون في عرض الامراء و الخلفاء عليه
القضاء وغيرة من الولايات و امتداعه من ذلك و ضربهم له

و حبسهم اياه *

Fol. 116^b. الباب الثاني والعشرون في ذكر احرف قيل انه كان
بخدار القراءة بها *

Fol. 117^b. الباب الثالث والعشرون في بيان كثرة حديثه و كونه من
اعيان الحفاظ *

Fol. 130^a. الباب الرابع والعشرون في سبب مرضه و وفاته و انه
مات شهيدا و ابن دفن و ما يتعلق بذلك و ما سمع
من نوح الجن عليه *

Fol. 133^a. الباب الخامس والعشرون في بعض منامات حسنة رأها
هو و رؤشت له في حياته وبعد وفاته و بيان رد منامات
ذكرت نضد ذلك *

Fol. 138^b. الباب السادس والعشرون في بعض ما قيل فيه من الشعر

Fol. 141^a. الخامسة نشتمل على اربعة فصول *

The work was completed towards the end of Rabî II, A.H. 939=A.D. 1532, as stated in the following colophon:—

قال مؤلفه انقر الخلق الى عفو الحق محمد بن يوسف بن علي
بن يوسف الدمشقي الصالحي القادري نزيل البرقوقية التي بصحراء
القاهرة خارج باب النصر فرغت من تأليفه في
اواخر شهر ربيع الآخر سنة تسع و ثلاثين و تسعمائة *

The above colophon is followed by a short biographical notice of the author, written in the same hand as the text.

For other copies, see Wien, No. 1180; Yeni, No. 876; Ayâ Şüfiyah, No. 3309; Cairo, vol. v, p. 90; and Râmpûr, p. 670.

Written in *Naskh*, with the headings in red. Not dated. Probably, 18th century.

A seal bearing the name of Sayyid Ḥamîdaddîn Ahmad, alias Nûralhudâ, dated A.H. 1257=A.D. 1841, is found on the title-page.

No. 761.

fol. 49; lines 19; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{4}$

طبقات السادة الحنفيه

TABAQÂT AS-SÂDAT AL-HANAFÎYAH.

A work containing biographical notices of well-known doctors of the Ḥanafite school, from Imâm Abû Ḥanîfah (*d. A.H. 150=A.D. 767*) to Ahmad bin Sulaimân bin Kamâl Pâshî (*d. A.H. 940=A.D. 1533*).

Neither the title of the work nor the author's name is given in the text. In a note on the title-page, the work is ascribed to Ahmad bin Muṣlihaddîn Muṣṭafâ Tâshkupîrîzâdah (*d. A.H. 968=A.D. 1560*). This, however, appears to be a mistake. It is not included among the works attributed to this author; and, indeed, seems to be identical with the *Tabaqât as-Sâdat al-Hanafîyah* of 'Abdallâh as-Suwaîdî (عبد الله السويدى) (died c. A.H. 950=A.D. 1543), which, according to the copy described in Berlin No. 10026, has the same beginning and contents as the present work.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علي سيدنا محمد و آله و صحبه اجمعين اما بعد فهذا الكتاب مختصر في طبقات الحنفية ذكرت فيه المشاهير من الأئمة الذين نقلوا علم الشريعة في كل طبقة و نشروها

* بين الامة الخ

The author, in his preface, tells us that the Hanafite jurists can be divided into the following seven groups or *Tabaqât*, all of which, with the exception of the seventh, are mentioned in the Berlin copy:—

1. الطبقة الأولى طبقة المجتهدبن في الشرع كالائمة المذكورة و من سلك مسلكهم من الأئمة *
2. الطبقة الثانية طبقة المجتهدبن في المذهب كتلاميذه اصحاب الطبقة الأولى *
3. الطبقة الثالثة طبقة المجتهدبن في المسائل التي لا رواة فيها عن صاحب المذهب *
4. الطبقة الرابعة طبقة اصحاب التخرج من المقلدين كالرازي و احرابه
5. الطبقة الخامسة طبقة اصحاب التخرج من المقلدين كابي حسن القدوري و صاحب المدایة *
6. الطبقة السادسة طبقة المقلدين القادرين على التمييز بين القوي و الضعيف و ظاهر الرواية *
7. الطبقة السابعة طبقة المقلدين الذين لا يقدرون على التمييز المذكور في المسطور و لا يفرقون بين الغث و السمين و لا يميزون الشمام عن اليمين بل بجمعون ما يبعدون في التدوين كمحاطب المبل *

Written in ordinary *Naskh*, within double red-ruled borders, with a tasteless frontispiece.

Emendations and corrections have been made in the margins throughout the copy.

Dated, A.H. 1103=A.D. 1692.

Four fly-leaves at the beginning contain miscellaneous notes and extracts from various sources.

No. 762.

foll. 85; lines 13; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 6\frac{1}{4}$

الخيرات الحسان في مقاومات الإمام أبي حنيفة المعان

**AL-KHAIRĀT AL HISĀN FĪ MANĀ-
QĪB AL-IMĀM ABĪ HANIFAT
AN-NU'MĀN.**

A well-known biography of Imām Abū Hanifah (d. A.H. 150=A.D. 767).

Author: Abū'l-Abbās Shihābuddin Aḥmad bin Muḥammad bin 'Alī, called Ibn Hajar al-Haiṣānī (d. A.H. 974=A.D. 1566). See Lib. Cat., vol. v, part i. No. 283.

Beginning:—

* الحمد لله الذي اختص العلماء بوراثة الانبياء اخ

In the preface, the author tells us that his original draft of a life of Imām Abū Hanifah, which he lent to a friend for copying, having been lost, he was obliged to rewrite it, and based the present work on the 'Uqid al-Jumān of Muḥammad bin Yūsuf ad-Dimashqī (No. 760 above).

The contents of the work have been described in Berlin, No. 10003. See also Cairo, vol. v, p. 51; Brock, vol. ii, p. 389; and Ḥāj. Khal, vol. iii, p. 182.

Written in fair *Naskh*, with a few marginal notes. The headings of the chapters are in red. Not dated. Probably, the first half of the 19th century.

The work has been twice printed in Cairo, A.H. 1305 and 1311.

No. 763.

foll. 178; lines 17; size $8\frac{1}{4} \times 5$; $5\frac{1}{2} \times 2\frac{1}{3}$.

الأشعار الجنائية في اسماء الحنفية

**AL-ASMĀR AL-JANĪYAH FĪ ASMĀ'
AL-HANAFIYAH.**

A biographical dictionary of eminent jurists of the Hanafite school.

Author: Mullâ 'Alî bin Sultân Muhammad al-Qârî al-Harawî صلا على بن سلطان محمد القاري الشروي (d. A.H. 1014=A.D. 1605). See Lib. Cat., vol. v, part i, No. 237.

Beginning:—

* الحمد لله رب الأرض والسماء ذى الفضل والطول والذى عما الخ

The title of the work is not given in the text; but in the *Khulâsat al-Asar*, vol. iii. p. 185, and the *Hâdi'iq al-Hanafiyah*, p. 399, it is called *الأشمار الجنتى فى اسماء الحنفية*. In a note at the top of fol. 1^b, however, the work is designated *حدثنة النعماى*.

In the preface, the author states that he compiled the present work, after completing his well-known commentary on the *Musnad* of Imâm Abû Hanifah (d. A.H. 150=A.D. 767), entitled *مسند الانام شرح عمسد الاعام* (see Lib. Cat., vol. v, part i, No. 237).

The first fifty folios are devoted to the life of Imâm Abû Hanifah, divided into several *Fâ'il*. The alphabetical series of proper names begins on fol. 50^b with ابراهيم بن احمد بن محمد حموه and ends on fol. 153^a with بونس بن ابياسم; and this is followed by additional chapters, containing *Kunyah*, notices of female jurists, and *Ansâb*. The work ends with a *Khâitimah*, called *كتاب البجاع*, which is divided into a large number of *Fâ'ilah*, dealing with miscellaneous legal and religious matters. Following the *Khâitimah* comes a *Fâ'il*, containing a few supplementary notices of the Hanafite jurists of Yemen, extracted from the *Turîz A'lâm az-zaman Fi Tabaqât A'yân al-Yaman* of 'Ali bin Hasan al-Khazraji (d. A.H. 812=A.D. 1409).

Another copy of the work is noticed in Bûhâr, No. 256.

Foll. 42 and 52 are misplaced, and should follow after foll. 51 and 41, respectively.

Written in fair *Naskh*, but with clerical errors. Dated, A.H. 1076=A.D. 1665.

Scribe: عبد الرحمن بن صالح

No. 764.

foll. 193; lines 17; size 10½×7; 7½×4½.

[*كتاب المجتهدين*]

[**KATÂ'IB AL-MUJTAHIDÎN.**]

A work containing biographical notices of eminent doctors of the Hanafite school, without title or author's name.

The work seems to be based on the *Katâ'ibū A'lâm al-Akhyâr* of Mahmûd bin Sulaimân al-Kaffawî (d. A.H. 990=A.D. 1582), to whom our author refers on almost every page. The latest work quoted is the *Ad-Durr al-Mukhtâr* of Al Haskâfi, who died in A.H. 1088=A.D. 1677.

Beginning:—

فاتحة الكتائب و فيها خمسة مطالب المطلب الاول في حد الفقه
 المطلب الثاني في الاجتهاد المطلب الثالث في رسم المفتى المطلب
 الرابع في طبقات الفقهاء السبعة المطلب الخامس في امهات المسائل الخ *

The work consists of an introduction, termed *Katâ'ib* (lit., battalions). The introduction is subdivided into five *Matâlib*, dealing, respectively, with the definition of law; the significance of *Ijtihâd*, or legal scholarship; the duties of a *Muftî*, or juris-consult; the seven classes of jurists; and the twenty-five principles of jurisprudence.

The six *Katâ'ib* are as follows:—

I. Fol. 15 ^a .	كتيبة طبقة المجتهدين في الشرع وهي الكتبة الاولى
II. Fol. 30 ^b .	كتيبة طبقة المجتهددين في المذهب واقرانهم
III. Fol. 63 ^a .	كتيبة طبقة المجتهدين في المسائل
IV. Fol. 115 ^b .	الكتيبة الرابعة طبقة اصحاب التخريج
V. Fol. 143 ^b .	كتيبة طبقة اصحاب الترجمة
VI. Fol. 170 ^a .	كتيبة طبقة المتبخررين في الفتوح

Written in fair *Nasta'liq*. The following folios are blank, viz., 79^a, 81^a, 101^a, 119^b, 128^b, 130^b, 134^a, 138^b, 144, 147^b, 150^a, 152^a, 154^b, 156^a, 158^b, 161^b, 163^a, 165^b, 168^b, 170^a, 174^b, 176^b, 178^b, 182^b, 183^a, 185^a, 187^b, and 189^a.

Not dated. Apparently, 19th century.

SHÂFI'Î JURISTS AND SCHOLARS.

No. 765.

fol. 226; lines 30; size $6\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

تبیین کذب المفتری

TABYÎN KADIB AL-MUFTARÎ.

A very old copy of a work on the life and merits of Imâm Abû'l-Hasan al-Ash'arî ash-Shâfi'î, the celebrated founder of the Ash'arî school of theology (d. A.H. 324=A.D. 936), accompanied by short biographical notices of his prominent disciples and followers.

Author: Siqataddin Abû'l-Qâsim 'Ali bin al-Hasan bin Hibat-tâlîh, called Ibn 'Asâkir عن الحسن بن عبد الله بن حبات التسمر رابن عساكر.

The author, who was the most eminent traditionist of Syria of his age, was born on the 1st Muâharram, A.H. 499=A.D. 1105. He received his education at Baîdâd, in the famous Niçâmiyah College; and served at Damascus as a professor in the Dâr al-Hadîs An-Nûriyah, an institution which was founded, chiefly on his account, by Al-Malik al-Adîl Nûraddin Mahmûd bin Zangi, the then ruler of Syria (A.H. 541-569=A.D. 1146-1173). Our author died at Damascus, A.H. 571=A.D. 1176. For his life, see Tabaqât al-Kubrâ by As-Subki, vol. vi, fol. 15^b; Taâkirat al-Huffâz, vol. iv, p. 122; Tabaqât by Al-Isnawi, fol. 164^a; Tabaqât by Ibn al-Muâqqin, fol. 46^a; Tabaqât al-Mufassirin by Ad-Dâ'ûdi, fol. 62^a; Mir'ât al-Janâن, fol. 343^b; Dustûr al-I'lâm, fol. 96^b; and Ibn Kballikân (De Slaue's translation), vol. ii, p. 252.

Beginning:—

الحمد لله الذي منح اهل التحقيق في توحيدة بصيره، احلاماً اخْ

The work consists of the following chapters:—

ذكر تسمية ابي الحسن رحمة الله عليه و نسبه و الامر الذي

فارق عقيدۃ اهل الاعتراف به *

ماروی عن النبي صلی الله عليه وسلم عن شاربه بقدوم

ابي موسى و اهل الدمن *

ذكر مارق ابو الحسن رحمة الله من شرف الاصل و ما ورد Fol. 17^a
من نبأه ذوي القم *

ذكر ما اشتهر به ابو الحسن رضي الله عنه من العلم و غيره Fol. 54^b
منه و فور المعرفة *

ذكر ما عرف من ابي الحسن رضي الله عنه من الاجتهاد في العبادة Fol. 62^b.

ذكر ما يسر لابي الحسن رضي الله عنه من النعمة من كونه من خير قرون هذه الأمة *

Fol. 67^a. [ذكر] ما وصف من محبوبته لأجل البدع .

ذكر مارقى عن المذاهب الذي تدل على ان ابا الحسن من مصدقى الامامات [sic الامامة] *

Fol. 78^a. ذكر ما مدح به ابو الحسن من الاشعار .

Fol. 83^b. ذكر جماعة من اعيان مشاهير اصحابه .

The above chapters are followed by a systematic refutation of the false allegations made against Imām Ash‘arī by his opponents.

For other copies of the work, see Ref., No. 149; Leyden, No. 901; and Escur., No. 1796. See also Hāj., Khal., vol. ii, p. 187, and Brock., vol. i, p. 331.

Written in old Arabian *Naskh*. The first six folios are supplied in a later hand.

In the following note at the end, apparently in the same hand as the text, the scribe is said to be Abū Ja‘far al-Qurtubī, whose proper name is Alīmad bñ ‘Alī bñ Abī Bakr bñ Ismā‘il al-Qurtubī (*d. A.H.* 596=A.D. 1199; see *Tabaqāt al-Qurra* by *Ad-Dahabi*, fol. 132^b):—

* خط ابى جعفر القرطبي امام دار الحديث بدء شق

The above note is followed by an original *Samā‘* (written by the same Alīmad bñ ‘Alī al-Qurtubī), saying that the present copy was read before the author’s son, Abū Muhammād Qāsim bñ ‘Alī (*d. A.H.* 600=A.D. 1203), at several sittings, the last of which was held on Monday, the 3rd *Dūl Qa‘dah*, A.H. 581=A.D. 1186.

No. 766.

foll. 272; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

طبقات الشافعية الكبرى

TABAQĀT ASH-SHĀFI'ĪYAT AL
KUBRĀ.

A comprehensive biographical dictionary of Shāfi'i scholars, complete in seven separate volumes.

Author: Tājaddin Abū Naṣr 'Abdalwahhāb bin 'Alī bin 'Abdal-Kāfi as-Subkī ash-Shāfi'ī. تاج الدين أبو نصر عبد الوهاب بن علي بن عبد الكافي الشافعى السبكى الشافعى. He was born in Cairo. A.H. 727=A.D. 1327, and settled with his father in Damaseus, where he studied under the well-known Shamsaddin aql-Dahabī (d. A.H. 748=A.D. 1348). He attained a profound knowledge in several branches of learning, especially the Shāfi'i school of law, in which he claimed to be one of the supreme authorities. He was appointed Qādī of Damascus, but was subsequently suspended and imprisoned for two months. After his release, he was reinstated as Qādī. He also served in numerous academies of Syria and Egypt. He compiled three biographical dictionaries of Shāfi'i scholars, the present being the most comprehensive. The titles of the other two are طبقات الشافعية الصغرى and طبقات الشافعية الوسطى. Besides these, he produced several other useful works, mostly on Shāfi'i jurisprudence and Muhammadan theology. He died on the 7th Dū'l-Hijjah, A.H. 771=A.D. 1370. For his life, see Ad-Durār al-Kāminah, vol. i, fol. 309^a; Dastūr al-Ilām, fol. 62^a; and Tabaqāt by Ibn Qādī Shuhbah, fol. 157^b.

Vol. I.

Beginning:—

قال سيدنا العبد الفقير إلى الله تعالى الحمد لله نحمده
ونستعينه ونستغفره ونستمديه الخ *

The work is divided into seven *Tabaqāt*, the names included in each *Tabaqah* being arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Ahmad or Muhammad are in every case placed first. The present volume ends with the account of العارث بن ترسيج النقائل الخوارزمي.

Copies: Berlin, No. 10037 (fragment); Paris, No. 2100; Yenī, No. 870; Ayā Šūfiyah. Nos. 3299-3301; Cairo, vol. v, p. 78;

Râmpûr, p. 640; and Bûhâr, Nos. 257-263. See also Hâj. Khal., vol. iv, p. 139; and Brock., vol. ii, p. 89.

Foll. 56^b, 59^a, 67^b and 93^a contain short lacunae.

The work has been printed, in six volumes, in Egypt, A.H. 1324.

No. 767.

foll. 277; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the account of **الحارث بن مسكيين** and ending with that of **الحسن بن احمد** **بن سعيد** **بن عيسى المصطخري**.

Fol. 1^b contains a gap of about four lines. There are also short lacunae on foll. 128^b, 263^a, 275^a and 275^b.

No. 768.

foll. 278; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the account of **الحسين بن احمد** **بن الطبرى** **ابو الحسن الجلاى** and ending with that of **اسمعيل بن ابراهيم** **بن محمد عبد الرحمن** **القرباب** **ابو محمد الفتحى المغربي** **السرخسي**.

Lacunae are found on foll. 14^a, 15^a, 17^a, 163^a and 226^a.

No. 769.

fol. 275; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, beginning with the account of اسماعيل بن زامر بن محمد بن عبد الله بن محمد بن علي ابو القاسم التوقاني and ending with that of نصر بن ابراهيم بن نصر بن ابراهيم بن ابي القاسم التوقاني and داود المقدسي.

Lacunae are found on foll. 25^b, 35^a, 49^b, 86^a, 129^b, 253^b and 265^a.

No. 770.

fol. 276; lines and size same as above.

The Same.

Vol. V.

The fifth volume of the same work, beginning with the account of نصر بن سر بن علي العرافى ابو القاسم نزيل المصرة and ending with that of عبد المحسن بن عبد المتنع بن علي الكفري طباعي تم الشوارى.

Lacunae are found on foll. 1^b, 31^a, 82^a, 86^a, 136^a, 146^b, 152^a, 154^b, 157^b, 161^a, 192^a, 215^a, 242^b and 243^b.

No. 771.

fol. 338; lines and size same as above.

The Same.

Vol. VI.

The sixth volume of the same work, beginning with the account of عبد الملك بن زيد بن ياسين بن زيد بن قائد بن جمبل الشعلبي and ending with that of محمد بن احمد بن ابراهيم بن حدر.

About two lines at the bottom of fol. 183^a, and one line at the bottom of fol. 275^a, have been penned through. Besides a gap of about four lines on fol. 75^a, there are short lacunae on foll. 15^a, 58^b, 63^a, 78^b, 79^a, 80^b, 85^a, 105^b, 109^a, 111^a, 112^b, 120^a, 135^b, 139^a, 216^a, 231^a, 277^a, 334^b and 335^a.

No. 772.

foli. 323; lines and size same as above.

The Same.

Vol. VII.

The seventh volume of the same work, beginning with the account of **محمد بن احمد** **عبد المؤمن بن الشیخ** **تساب الدين** **اللیان** and ending with that of **یوسف بن عبد المجدد** **بن علی** **بن داود** **السذی**.

Lacunae are found on foli. 1^b, 46^b 47^a, 53^a, 65^a, 190^b, 223^b, 260^a, 266^b, 298^b, 299^b and 301^a.

All the above volumes are written by the same hand in ordinary Nas̄kh. The headings of the chapters and the names are in red. Dated, the 9th Rajab, A.H. 1294=A.D. 1877.

A table of contents is given at the beginning of each volume.

عمر بن عوض بن عبد الله بن عمر بن عوض بن سعيد بن احمد بن :
Scribe عبد الحق ناجمل.

No. 773.

foli. 253; lines 20; size 10×7; 7½×4½.

طہفۃت الفقیراء الشافعیۃ

**TABAQĀT AL-FUQAHĀ' ASH-
SHĀFI'ĪYAH.**

Biographical notices of the Shāfi'ī jurists, arranged alphabetically according to the names by which they are popularly known.

Author: Jamāladdin Abū Muhammād 'Abdarrahīm bin al-Ḥasan bin 'Alī al-Isnawī **ash-Shāfi'ī** **بن الحسن** **بن علي** **الاسنوي** **الشافعی**.

According to the author's own statement (fol. 33^b), he was born in Isnā, A.H. 704=A.D. 1305. In A.H. 721=A.D. 1321, he arrived at Cairo, where he attended lectures of the well-known Taqīaddin 'Alī as-Subkī (d. A.H. 756=A.D. 1355) and other eminent scholars. He served as a professor in the Madrasahs Al-Mulkīyah, Al-Fārisīyah, and Al-Fādīliyah. He also delivered lectures on the Qurān in the mosque of Tūlān. For some time he held the post of Chief Treasurer and the post of *Muhtasib* in Egypt; but he subsequently resigned these posts, and devoted all his time to the cause of learning. He was well-versed in Shāfi'ī law, in which branch of learning he produced

several useful works. Besides the present work, and those mentioned in Brock., vol. ii, p. 91, the following compositions of his are enumerated in the *Tabaqât* by Ibn Qâdî Shuhbah, fol. 156^b :—

اللواحم البوارق في الجمع. 3 ; المدائد في اوقاف الثقافة. 2 ; جواهر البحرين. 1.
البحر المحيط. 5 ; شرح عروض ابن الحاجب. 4 ; والغوارق.

He died on the 18th *Jumâdâ I*, A.H. 772=A.D. 1370. For his life, see *Husn al-Muâdârah*, fol. 210^a ; *Ad-Durâr al-Kâminah*, vol. i, fol. 285^a ; *Duṣtûr al-I'lâm*, fol. 8^a ; *Tabaqât* by Ibn Qâdî Shuhbah, fol. 156^a ; and *Tabaqât* by Ibn al-Mulaqqin, fol. 143^b.

Beginning :—

الحمد لله مميت الاحياء و منحي الاموات الخ *

The first eight folios are devoted to biographical notices of *Imâm Shâfi'i* and his contemporary followers. The alphabetical series of notices begins on fol. 9^a, with *الانماطي*.

The colophon says that the work was commenced some time before A.H. 750=A.D. 1349, and was completed on the 21st of *Shawwâl*, A.H. 769=A.D. 1368.

A short but useful précis of the preface, which contains a detailed account of the work, is given in India Office, No. 709, and Br. Mus. Suppl., No. 643. See also Ref., No. 142, *Hâj Khal.*, vol. iv, p. 143 ; and Brock., vol. ii, p. 90.

The present MS. was transcribed from an old copy of the work, which was written during the life-time of the author and collated in his presence.

Written in fair *Naskh*, with the headings in red, within double red ruled borders. Dated, A.H. 1312=A.D. 1894.

A table of contents is prefixed to the work.

علي بن السبد محمد بن علي بن عبد الله الرفاعي .
Scribe :

No. 774.

fol. 186 ; lines 27 ; size $10\frac{1}{4} \times 7\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

العقد المذهب في طبقات حملة المذهب

**AL-'IQD AL-MUDAHHAB FÎ TABAQÂT
HAMALAT AL-MADHAB.**

Biographies of eminent doctots of the *Shâfi'i* school, from the time of *Imâm Shâfi'i* to A.H. 780=A.D. 1378.

Author; Sirājaddin Abū Ḥafṣ ‘Umar bin ‘Alī bin Aḥmad bin Muhammad al-Anṣārī al-Andalusi ash-Shāfi‘i, better known as Ibn al-Mulaqqin سراج الدين ابو حفص عمر بن علي بن احمد بن محمد الانصاري الشافعى المعروف بابن الملقن. His ancestors were originally natives of Andalus, i.e. Andalusia in Spain; but his father, ‘Alī bin ‘Aḥmad (d. A.H. 727=A.D. 1327), who was a well-known grammarian, settled permanently in Cairo, where our author was born on Rabī‘ I, A.H. 723=A.D. 1323. He gives us a short autobiography, with a detailed list of his numerous compositions, on foll. 154^b–155^b. He tells us that he lost his father, when he was little more than a year old. His mother then married one ‘Isā al-Maḡribī al-Mulaqqin, a teacher of the Qurān in the mosque of Tūlūn, after whom our author is generally called Ibn al-Mulaqqin. He compiled numerous works on various subjects; but according to the Ṭabaqāt ash-Shāfi‘iyah by Ibn Qādī Shuhbah, fol. 191^a, as well as Al-Qabas al-Ḥāwī, vol. ii, fol. 3^b, a large number of these compositions were unfortunately burnt during the author’s life-time. He died on the 6th Rabī‘ I, A.H. 804=A.D. 1401. For his life and works. see Husn al-Muḥādarah, fol. 216^a; Ṭabaqāt by Ibn Qādī Shuhbah, fol. 191^a; Dustūr al-I‘lām, fol. 138^a; Al-Qabas al-Ḥāwī, vol. ii, fol. 3^b; and Brock., vol. ii, p. 92.

Beginning:—

ربنا آتنا من لدنك رحمة وهي لنا من امرنا رشدا - الحمد لله
و سلام على عباده الذين امطفي و الصلاة و السلام على العبادى الى
سبيل التحير و الداعى الى الوفا و على الله و اصحابه و سلم و كرم - وبعد
فهذه جملة نافعة ان شاء الله تعالى في معرفة طبقات الشافعية يجتب على
الفقيه تحصيلها النجع *

The work is divided into three *Ṭabaqāt*, the first two being subdivided, respectively, into 34 and 36 short *Ṭabaqāt*. The notices, included in each *Ṭabaqah*, are arranged in alphabetical order.

Foll. 156^a–186^a consist of a supplement to the same work, كتب الذيل على طبقات ، arranged in alphabetical order, except that out of respect for the Prophet the names beginning with Muḥammad have been placed first.

For other copies, see Berlin, No. 10039; Leyden, No. 898; Bodl., vol. ii, No. 129; and Cairo, vol. v, p. 89. See also Ḥāj. Khal., vol. iv, p. 233.

The present copy was transcribed at the instance of the founder

of the library in A.H. 1313=A.D. 1895. The scribe, Sayyid Muham-mad ar Rifâ'i, states, in a note at the end, that he transcribed it from a copy, dated A.H. 775=A.D. 1374, and also transcribed in their proper places the subsequent additions by the author, found in the margins of the said copy.

Written in fair *Naskh*, within double red-ruled borders. The headings are in red.

A table of contents is prefixed to the work.

No. 775.

fol. 233; lines 25; size $8 \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

fol. 1-210^b.

I.

طبقات الشافعية

TABAQÂT ASH-SHÂFI'ÎYAH.

Biographies of eminent jurists of the *Shâfi'i* school, from the time of Imâm *Shâfi'i* (d. A.H. 204=A.D. 820) to A.H. 840=A.D. 1436.

Author: Abû Bakr bin Alîmad bin Muham-mad bin 'Umar, known as Ibn Qâdî Shuhbah al-Asadi ابو يكر بن احمد بن محمد بن عمرو الشهبر باقى شهبة الاسدى. He was a great *Shâfi'i* jurist of Syria; was born in Rabi' I, A.H. 779=A.D. 1377; and died on the 11th Dû'l-Qa'dah, A.H. 851=A.D. 1448. See *Dustûr al-I'lâm*, fol. 112^a; *Hâj. Khal.*, vol. iv, p. 143; and Brock., vol. ii, p. 51.

Beginning:—

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة النجوم في

السماء الخ *

The work is divided into 29 *Tabaqât*, or chronological groups. The first *Tabaqâh* contains notices of those persons who received their education directly from Imâm *Shâfi'i*. The second comprises notices of scholars who flourished up to the end of the third century of the Hijrah. Each of the remaining *Tabaqâh* covers a period of twenty years. Within each *Tabaqâh*, the names are arranged alphabetically.

Copies: Berlin, No. 10040; Br. Mus., No. 370; Br. Mus. Suppl., No. 644; Goth., No. 1763; Cair., vol. v, p. 36; Paris, No. 2102; Bûhâr, No. 264; and Âşafiyah, p. 784.

Written in fair *Naskh*, with the headings in red. Dated, A.H. 913=A.D. 1507.

Foll. 1-126 are water-stained. Foll. 59 and 60 are seriously damaged. Foll. 118, 130 and 133 are supplied in a later hand.

The title-page, as well as fol. 210^b, contain the notes and signatures of the former owners of the MS. The title-page also contains a short biography of the author, extracted from the *Nazm al-‘Iqyān* of Jalāladdīn as-Suyūtī (d. A.H. 911=A.D. 1505).

fol. 211^a-233^a.

II.

كتاب الذيل و تكملة طبقات الشافعية

**KITĀB AD-DAIL WA TAKMILATU
TABAQĀT ASH-SHĀFI‘IYAH.**

A supplement to the same work, designated on fol. 211^a كتاب الذيل و تكملة طبقات الشافعية لابن فصي شهبة.

The author of the supplement does not reveal his name in the text; but we learn from Ḥaj. Khal., vol. iv, p. 143, as well as from *Al-Qabas al-Ḥāwī*, vol. i, fol. 67^c, that it was compiled by ‘Izzaddīn Ḥamzah bin Aḥmad al-Husainī (d. A.H. 874=A.D. 1469), a disciple of *Ibn Qādī Shuhbāh*, and the author of several works.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على اشرف ائمسيلين الخ *

The supplement is arranged in alphabetical order, and is divided into six *Qism*, as follows:—

I. Fol. 211 ^a .	القسم الأول من انتصر باسمه
II. Fol. 216 ^a .	القسم الثاني من انتصر بكتبه
III. Fol. 220 ^a .	القسم الثالث من انتصر بلقب
IV. Fol. 222 ^a .	القسم الرابع من انتصر بنسبة الى قبيلته او بلدة
V. Fol. 227 ^a .	القسم الخامس من انتصر باب
VI. Fol. 231 ^a .	القسم السادس من انتصر اسمه بصاحب

A very modern copy. Written in fair *Naskh*, but with clerical errors. Dated, A.H. 1314=A.D. 1896.

— —

No. 776.

fol. 322; lines 15; size 10½×7; 7½×4.

Another copy of the same work, in two volumes.

Vol. I.

From the beginning of the work up to the end of the 21st *Tabaqah*.

No. 777.

fol. 257; lines and size same as above.

Vol. II.

From the 22nd *Tabaqah* to the end of the work.

Both volumes were transcribed in this library from the copy noticed above (No. 775), and are written in fair *Naskh*.

Dated, A.H. 1340=A.D. 1921.

Scribe: *محمد عالم جاه*.

A table of contents is prefixed to each volume.

HANBALITE JURISTS AND SCHOLARS.

No. 778.

fol. 273; lines 17-19; size 13 x 9; 10 x 7.

طبقات الحنابلة

TABAQÂT AL-HANÂBILAH.

Biographical notices of Hanbalî scholars, from the time of Imâm Ahmad bin Muhammad bin Hanbal (*d.* A.H. 241=A.D. 855) to A.H. 512=A.D. 1118.

Author: Abû'l-Husain Muhammad bin Muhammad bin al-Husain bin Khalaf bin al-Farrâ', called Ibn Abi'âlâ al-Hanbalî. He was born on the 15th Sha'bân, A.H. 451=A.D. 1059; and received his early education from his father, who died leaving him a boy of seventeen years of age. Our author continued his education under Ash-Sharif Abû Ja'far 'Abdalkhâliq (*d.* A.H. 470=A.D. 1077), and acquired a profound knowledge in the Hanbalî school of law. Besides the present work, the following compositions of his are enumerated

in the *Tabaqât al-Hanâbilah* by Ibn Rajab al-Hanâbilî (vol. i. fol. 58^a):—

المفتاح في الفقه. 3 ; المغورات في اصول الفقه. 2 ; المجموع في الغرور. 1 .
شرف الاتباع و معرف الابتداع. 5 ; اشاح الادلة في الرد على الفرقۃ الفاسدۃ المضلۃ. 4 .
ذنوبه معاویة بن ابی سفیان.

He was killed on the night of the 10th Muharram, A.H. 526=A.D. 1131, by a party of burglars, who supposed him to be in possession of some wealth. See *Tabaqât al-Hanâbilah* by Ibn Rajab, vol. i. fol. 58^a; and *Mir'ât al-Janâن*, fol. 307^b.

Beginning:—

حدثنا الشیخ الامام الحافظ ابو العز عبد المغیث بن حوب بن زهیر
الحمبی قال حدثنا القاضی الاوّل السعید الشہید ابو الحسین محمد بن
محمد بن الحسین بن خلف بن الفراء الحنبلی رضی اللہ عنہ من لفظہ
و کتابہ و ذلیلک فی سنة اربع و عشرين و خمس مائة قال الحبید اللہ العلی
العظمی السمعی البصیر الخ *

The first eight folios are devoted to a genealogical table and short account of Imâm Al-hmad Ibn Hanbal. The work is divided into six *Tabaqât*, in the first two of which the names are arranged alphabetically, and in the rest, chronologically. The last notice is that of Abû'l-Barakât Talhâhî bin Al-hmad (d. A.H. 512=A.D. 1118).

Another copy of the work is noticed in Bûhâr, No. 265. See also Hâj. Khal., vol. iv, p. 135.

An excellent and very early copy. Written on thick creamy paper in beautiful *Naskh*, with vowel-points. Dated Friday, the 8th Dû'l-Qa'dah, A.H. 637=A.D. 1240.

عبد الدائم بن عبد الجليل بن محمد بن عمر العقوی .

Both the title-page and the last folio contain the notes and signatures of a number of scholars, to whom the MS. once belonged or who studied from this copy. A note by Hâsan bin 'Ali bin 'Ubayd al-Mardâwî al-Maqdîsî as-Sâlihi (d. A.H. 916=A.D. 1510; see As-Suhûl al-Wâbilah, fol. 46^a) on the title-page runs thus:—

الحمد لله رب العالمين - نظرة و نصفحة العبد القدير الراجي حفوريه
انفوی حسن بن علی بن عبید بن احمد بن عبید بن ابراهیم المرداوی
المقدسی الحنبلی عامله اللہ بلطفه الخفی فی ذی فعدۃ سنة ست
و سبعین و ثمان مائة *

Another note, dated A.H. 819=A.D. 1416, on the same title-page runs thus:—

الحمد لله رب العالمين - انتقل بالابتياع الشرعي الى ملك
كاتبه بحمد الله و حسن توفيقه بهذا الكتاب العبد الفقير الى رحمة ربه عمر
بن محمد بن المقدسي الحنبلي عفی الله عنه و عن جميع
المسلمين و عن والديه في شهور سنة تسع عشرة او ثمان مائة احسن الله
عقيبتهما في خير و عافية *

No. 779.

fol. 149; lines 25; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

طبقات الحنابلة

TABAQÂT AL-HANÂBILAH.

Another biographical work on Hanbali scholars, being a continuation of the preceding work. It is arranged chronologically, and covers the period from A.H. 460=A.D. 1067 to A.H. 751=A.D. 1350. Complete in two separate volumes.

Author: Abî'l-Faraj 'Abdarrahmân bin Aḥmad bin Ḥasan bin Rajab as-Sâlimî al-Baġdâdî al-Hanbâlî (ابو الفرج عبد الرحمن بن احمد بن رجب السالمي البغدادي (d. A.H. 795=A.D. 1393; see Lib. Cat., vol. v, part i, No. 281).

Vol. I.

Beginning:—

الحمد لله رب العالمين الرحمن الرحيم قال الشیعی الامام العالم
المقری زین الدین ابو الفرج عبد الرحمن بن شهاب الدین ابی العباس
احمد بن حسن بن رجب رحمة الله تعالى هدا كتاب جمعته و جعلته
ذيلا على كذلك طبقات فقهاء اصحاب الامام احمد للقاضی ابی الحسن
محمد بن القاضی ابی يعلی النج *

The present volume ends with the account of Naṣrallâh bin 'Abdal'azîz al-Harrâni (d. A.H. 600=A.D. 1203).

For other copies, see Ref. No. 375; Bûhâr, No. 266; and Köpr. No. 1115. See also Ḥâj. Khal., vol. iv, p. 135; and Broek., vol. ii, p. 107.

Written in Arabian Naskh. Dated, A.H. 1297=A.D. 1880.

عبد الله بن محمد بن عبد الله بن فتوخ التميمي الحنبلي : سcribe

No. 780.

fol. 143; lines and size same as above.

The Same.

Vol. II.

The second volume of the preceding work, beginning with the account of 'Abdalqānī bin 'Abdalwāhid al-Maqdisī (*d. A.H. 600=A.D. 1203*) and ending with that of Muḥammad bin Abī Bakr Ibn Qaiyim al-Jawziyah (*d. A.H. 751=A.D. 1350*).

Written in the same hand as the above. Lacunae are found on fol. 1^b, 2^a, 7^a, 18^b, 103^b, and 109^b.

No. 781.

fol. 194; lines 15; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4\frac{1}{2}$.

Another copy of the same work, in four volumes.

Vol. I.

Beginning like the first volume of the preceding copy and ending with the account of Abdalwahhāb bin 'Abdalwāhid ash-Shirāzī (*d. A.H. 538=A.D. 1144*).

No. 782.

fol. 238; lines and size same as above.

Vol. II.

Beginning with the account of Muḥammad bin 'Alī aṣ-Ṣā'iġ (*d. A.H. 538=A.D. 1144*) and ending with that of Naṣrallāh bin 'Abdal'azīz al-Harrānī (*d. A.H. 600=A.D. 1203*).

No. 783.

fol. 237; lines and size same as above.

Vol. III.

Beginning with the account of 'Abdalqānī bin 'Abdal-Wāhid al-Maqdisī (*d. A.H. 600=A.D. 1203*) and ending with that of Aḥmad bin 'Isā al-Maqdisī (*d. A.H. 643=A.D. 1246*).

No. 784.

fol. 181; lines and size same as above.

Vol. IV.

Beginning with the account of Yahyà bin 'Alì al-Faradì (d. A.H. 643=A.D. 1246) and ending with that of Ibn Qaiyim al-Jawzīyah (d. A.H. 751=A.D. 1350).

All the above four volumes were transcribed by **محمد عالم**, the scribe of this library, in A.H. 1338=A.D. 1919. Fair Naskh.

No. 785.

fol. 170; lines 29; size $11\frac{1}{3} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

السحب الوباله على ضرائج المحتابله

AS-SUHUB AL-WÂBILAH 'ALÂ
DARÂ'IH AL-HANÂBILAH.

A biographical dictionary of Hanbali scholars, who flourished from A.H. 751=A.D. 1350 down to the author's time.

Author: Muḥammad bin ‘Abdallāh bin ‘Alī bin ‘Uṣmān bin Ḥumaid an-Najdi al-Ḥanbali التجدى الحنبلي

A short life of the author, Muḥammad an-Najdī, has been inserted by his pupil, Ṣalīḥ bin ‘Abdallāh bin Ibrāhīm, at the end of the present copy, where it is stated that he was born at ‘Unaizah (a village in Najd) in A.H. 1236=A.D. 1820, studied under Qādī ‘Abdallāh bin ‘Ubāidarrāḥmān, called Abā Buṭāin (*d.* A.H. 1282=A.D. 1865), and made a pilgrimage to Mecca, where he completed his education under Muḥammad bin al-Hudaibī (*d.* A.H. 1261=A.D. 1845). He also visited Yemen, Syria, Egypt, Mesopotamia and Nābulus, where he made the acquaintance of the eminent Ḥanbālī scholars of the time, and collected materials for the present work. He held the post of Muftī at Mecca: and died at Tā’if on the 12th Sha’bān, A.H. 1295=A.D. 1878.

Beginning:—

* احمد من رفع مقدار العلماء وجعلهم اعلاماً آخرين

In the preface, the author points out that Zainaddin 'Abdarrahmân al-'Ulaimî (*d. A.H. 927=A.D. 1521*) compiled a supplement to

the *Tabaqát* of Ibn Rajab al-Hanbali (No. 779 above), which contained biographical notices of those Hanbali scholars who flourished from A.H. 751=A.D. 1350 to A.H. 927=A.D. 1521, and that since then no biographical work on the Hanbali scholars of the subsequent period had been compiled. He states further that, since Al-'Ulaimi's work was neither exhaustive nor commonly available, he had thought it desirable to begin the present work from A.H. 751=A.D. 1350, carrying it down to his own time. Amongst the numerous sources for his work, he mentions the very copy of the *Mu'jam* of Ibn Fahd, bearing an autograph note of the present author, which has been described in this catalogue (see No. 727 above).

ابراهيم بن احمد بن عبد البادى بن عبد الحميد
يوسف بن سعى بن مرمي بن يوسف الطور كرمي "مقدسى الصالحي"
There follows a short list of names of those whom the author had found incidentally mentioned in certain books, but concerning whom he could trace no biographical details. The work ends with a chapter containing notices of female scholars, beginning with آسية بنت محمد بن ابراهيم الدمشقى
نشوان and ending with نشوان.

The work was completed at Mecca on the 12th Jumâdâ II, A.H. 1288=A.D. 1871, as stated in the following lines at the end:—

قد انتهی نفلا من المسودة الذئية جامعه الاحقر الراجي اطف به
العلي عبدة محمد بن عبد الله بن حميد الحنبلي مفتی الحنابلة بمكة
المشرفة و وافق ذلك بعد صلاة الظهر من يوم الاحد ثاني عشر
جمادي الآخرة من شهر سنة ١٢٨٨ ختمها الله على جميع المسلمين بخير
و ذلك بخلوتي بمدرسة الوزير محمد باشا في جذب باب الزيارة مكة
المسنفة *

The present copy was transcribed at Mecca, from the author's autograph copy.

Written in Arabian *Naskh*. Dated, A.H. 1319=A.D. 1900.

PHYSICIANS.

No. 786.

foll. 234; lines 27; size $12 \times 7\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

عيون الانباء في طبقات الاطباء

'UYŪN AL ANBĀ' FI TABAQĀT AL-ATIBBĀ'.

A well-known work containing lives of eminent physicians, from the earliest times down to A.H. 652=A.D. 1254.

Author: Muwaffaqaddin Abū'l-Abbās Ahmad bin al-Qāsim, commonly known as Ibn Abī Uṣāibrah as-Sa'di al-Khaṣraji. موفق الدين ابو العباس احمد بن القاسم الشعبي ثابن ابي اصبعه السعدي الخراجي. He was born in Cairo, towards the end of the 6th century of the Hijrah; studied in Syria under several eminent physicians; in A.H. 634=A.D. 1236 was given the post of chief physician of the Nūriyah hospital at Damascus; and was subsequently appointed medical adviser to Amir 'Izzaddin Aidamir bin 'Abdallāh, the chief of Ṣarkhad. He died in A.H. 668=A.D. 1270. See *Iktifā' al-Qunū'*, p. 103; and Brock., vol. i, p. 325.

Beginning:—

* الحمد لله ناشر الاسم و مختر الرسم بارعي النسم و مجرى السقم الخ

The contents of the work are described in Berlin, No. 10,058. See also Br. Mus. Suppl., No. 647: Cairo, vol. v, p. 92; Rāmpūr, p. 642; and Hāj. Kbal., vol. iv, p. 288.

The work has been edited and published by A. Müller, Königsberg, A.D. 1884; and was reprinted in Cairo, A.H. 1300.

Written in fair *Nastalīq*, within red and blue ruled borders. The headings of the chapters and the first word of each article are written in red, and repeated in the margins in bold *Naskh*. Dated, A.H. 1267=A.D. 1851.

The first folio is inserted in a later hand, after which one or two folios seem to be wanting. Laeunae are found on foll. 3^b, 58^b, 100^a, 154^b, 162^a, 171^b, 178^a and 181^b.

A fly-leaf at the end contains a biographical sketch of Ḥakim Muḥammad Kāẓim of Delhi (*d.* A.H. 1149=A.D. 1736).

LEXICOGRAPHERS AND GRAMMARIANS.

No. 787.

foll. 181; lines 11; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

نَزَهَةُ الْبَاءِ فِي طَبَقَاتِ الْأَدْبَاءِ

NUZHAT AL-ALIBBÂ' FÎ TABAQÂT
AL-UDABÂ'.

Biographies of lexicographers and grammarians, from 'Alî, the fourth Caliph, down to A.H. 542=A.D. 1147, arranged in chronological order.

Author: Kamâladdin Abû'l-Barakât 'Abdarrahmân bin Muham-mad bin 'Ubâidallâh bin Abî Sa'id al-Anbârî. كاتب عبد الرحمن بن محمد بن أبي سعيد الانباري. He was born at Anbâr (a village about ten miles from Bağdâd) in Rabi' II, A.H. 513=A.D. 1119; came to Bağdâd in his early youth, and settled permanently there. He studied in the Nizâmiyah college, and attained a profound knowledge of philology, in which branch he produced several valuable works. In his old age, he renounced worldly society, and devoted his time to study and prayer. He died on the 9th Sha'bân, A.H. 577=A.D. 1181. See *Buğyat al-Wu'ât*, fol. 237^a; *Tabaqât* by Ibn Qâdî Shuhîbah, fol. 56^a; *Tabaqât* by Al-Isnawî, fol. 22^b; *Tabaqât* by Ibn al-Mulaqqin, fol. 110^a; *Tabaqât al-Kubrâ* by As-Subki, vol. v, fol. 259^a; *Mirât Al-Janâن*, fol. 347^a; and *Ibn Khallikân* (De Slane's translation), vol. ii, p. 95.

Beginning:—

الحمد لله خاتم الانساني الذي علمه اليبيان الخ *

The work ends with the life of the author's teacher, Hibatallâh bin 'Alî, called Ibn ash-Shâjârî (d. A.H. 542=A.D. 1147).

Another copy of the work is noticed in Râmpûr, p. 649. See also Hâj. Khal., vol. vi, p. 322; and Brock., vol. i, p. 282.

The work has been lithographed in Cairo, A.H. 1294.

Written in fair Naskh, within red and blue ruled borders. The headings are repeated in the margins in red.

Dated, A.H. 1314=A.D. 1896.

Scribe: قاسم على حيدر ابراهي.

No. 788.

foll. 364; lines 19; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

بِغَيْةِ الْوَعَةِ فِي طَبَقَاتِ الْلُّغَوَيْبِينَ وَالنَّحَّاتِ

BUĞYAT AL-WU'ÂT FÎ TABAQÂT AL-LUGAWÎYÎN WAN-NUHÂT.

A biographical dictionary of lexicographers and grammarians, by Jalâladdîn as-Suyûtî (d. A.H. 911=A.D. 1505). See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

* الحمد لله خالق الوجود و معدمه و مانح الفضل و ملهمه الخ

We are told in the preface that the author first of all, in A.H. 868=A.D. 1463, compiled an extensive biographical dictionary, in seven volumes, of lexicographers and grammarians, of which he produced an abridgment at the time of his visit to Mecca in the following year. The present work is a further abridgment, containing notices of only those lexicographers and grammarians whose names occur in another work of the author's, entitled *الفَنْحُ الْقَرْبُ*, which is a glossary of the well-known work on grammar, entitled *مَغْنِي الْلَّبِيبِ*, by Ibn Hishâm (d. A.H. 761=A.D. 1360).

The work was completed in Ramâdân, A.H. 871=A.D. 1466.

Copies: Br. Mus. Suppl., No. 649; Cairo, vol. v. p. 19; Köpr. No. 1117; Brill-Houtsma, No. 211; Berlin, No. 10.062; Wien. No. 1175; Br. Mus., No. 1644; Yenî. No. 873; Râmpûr. p. 626; and Bûhâr. No. 268. See also Hâj. Khal., vol. iv. p. 151; and Broek., vol. ii. p. 156.

The work has been printed in Egypt, A.H. 1311.

Written in fair Naskh, with the headings in red. Dated, the 8th Rabî I, A.H. 924=A.D. 1518.

Besides several large gaps on foll. 264^a, 291^a and 334, there are short laeunae on foll. 63^a, 132^a, 198^a, 254^a, 264^a, 283^b, 326^b, 346^a and 362^b.

The title-page contains a seal bearing the inscription سد محمد عباس موسى, dated A.H. 1262=A.D. 1846.

POETS.

No. 789.

foll. 172; lines 22-24; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

طبقات الشعراء

TABAQĀT ASH-SHU'ARĀ'.

A work containing biographical notices of 198 eminent poets, who flourished from the pre-Islamic period down to the beginning of the third century of the Hijrah, with quotations from their poems.

Author: Abū Muhammād 'Abdallāh bin Muslim bin Qutaybah ad-Dīnawarī. ابو محمد عبد الله بن مسلم بن قتيبة الدنوري.

The author, who was a grammarian and philologist of eminent talent, was born in Bağdād (or, according to some, at Kūfah) in A.H. 213=A.D. 828. Having served for some time as a Qādī at Dīnawarī, he came to be known by the surname of Dīnawarī. He died in Bağdād, A.H. 276=A.D. 889. For the life and the works of the author, see *Mir'āt al-Janān*, fol. 172¹; *Dustūr al-Ilām*, fol. 112²; *Nuzhat al-Alībbā'*, fol. 101³; *Buŷyat al-Wu'āt*, fol. 228⁴; *Ibn Khalīlikān* (De Slane's translation), vol. ii, p. 22; and Brock., vol. i, p. 120.

Beginning:—

قال ابو محمد عبد الله بن مسلم بن قتيبة هذا كتاب لفنون في
الشعراء اخبرت فيه عن الشعراء و ازمانهم و اوفائهم و احوالهم في
اشعارهم الخ *

The biographical notices are preceded by a useful introduction, dealing with the various classes and beauties of Arabic poetry.

For other copies, see Berlin, No. 7394; and Cairo vol. v, p. 79. See also Hāj. Khal., vol. iv, p. 144.

The work has been printed in Leyden, A.D. 1875, and subsequently in Egypt in A.H. 1332.

Written in fair *Naskh*, with several short *laeunae* which, according to the scribe's statement at the end, were found in the original copy.

Dated, A.H. 1314=A.D. 1896.

Scribe: علي بن السبد عبد الرفاعي.

No. 790.

foll. 615; lines 25; size $8\frac{1}{2} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

كتاب الأغاني

KITÂB AL-ÂGÂNI.

A well-known work containing biographical notices of singers and poets, from the earliest period down to the author's time, with copious quotations from their works, divided into 21 parts.

Author: Abû'l-Faraj 'Alî bin al-Husain bin Muhammâd bin Aḥmad al-Umawî al-İsfahâni ابو الفرج علي بن الحسين بن محمد بن احمد بن اعمالي الصفهاني. Born at İsfahân in A.H. 284=A.D. 897, he eventually settled in Bağdâd, and became one of the most distinguished scholars of that city. He was specially well acquainted with the pre-Islamic history of the Arabs and their tribal genealogy. He died on the 4th Dû'l-Hijjah, A.H. 356=A.D. 967. See Yâqût, vol. v, p. 149; Mirât al-Janâن, fol. 216^a; Dustûr al-İlâm, fol. 9^a; Ibn Khallikân (De Slane's translation), vol. ii, p. 249: and Nieholson's Literary history of the Arabs, p. 347.

Beginning:—

الحمد لله وحده وصلوته على بدينا خدمة و على سائر الانبياء

خدمة الخ

We learn from Hâj. Khal., vol. i, p. 366, that the author spent fifty years in collecting materials for the present work, which is not only the earliest but, by general admission, the best of its kind. It was presented to Saifaddawlah bin Hamdân, the ruler of Aleppo (A.H. 333-356=A.D. 944-967), who rewarded the author with one thousand dinârs.

The present copy consists of twenty parts, the twenty-first being wanting.

For other copies, see Br. Mus. Suppl., No. 650; Brill-Houtsma, No. 121; and Râmpûr. p. 578. See also Brock., vol. i, p. 146.

Twenty parts of the work were printed in Bûlâq, A.H. 1285, and the last or twenty-first part was published by Brunnow. Leyden, A.D. 1888. The complete work has been reprinted in 21 vols. Cairo, A.H. 1323.

Written in fair minute Naskh, with the headings in deep red. Dated, the 3rd Jumâdâ I. A.H. 1100=A.D. 1688.

scribe: عبد الرسول بن شيخ عبد القادر بن سنج حسام الدين اللافوري.

The title-page contains a seal bearing the inscription لسان السلطان محمود الدولة منشى محمد صندر علي خان بهادر dated A.H. 1277=A.D. 1860.

No. 791.

fol. 159; lines 17; size 8×6 ; 7×5 .

تبيه الدهر

YATIMAT AD-DAHR.

تبيه الدهر في محسنات العصر, containing biographical notices of eminent poets, with specimens of their compositions.

Author: Abū Manṣūr 'Abdalmalik bin Muḥammad bin Ismā'il aṣ-Ṣā'ālibī. أبو منصور عبد الملك بن محمد بن اسماعيل التعاليبي.

The author, Aṣ-Ṣā'ālibī, a standard authority in Arabic philology, was born at Nisāpūr in A.H. 350=A.D. 961, and died in A.H. 429=A.D. 1038. For his life, see *Dustūr al-Ilām*, fol. 28^b; and *Ibn Khalikān* (De Slane's translation), vol. ii, p. 129. See also *Mir'āt al-Janān*, fol. 253^b, where it is stated that his death took place in A.H. 430=A.D. 1039.

The entire work consists of four *Qism*, each of which is subdivided into several parts. The present fragment contains a portion of the first *Qism* only, extending from Chapter IV, which treats of the poets of Syria, to Chapter X, which treats of the poets of Mawṣil.

Copies: Br. Mus. Suppl., No. 1110. iii; Paris, Nos. 3308-12; Goth., No. 2127; Berlin, Nos. 7401-6; and Aṣafiyah, p. 344. See also Brock., vol. i, p. 284; and Hāj. Khal., vol. vi, p. 508.

Written in old Naskh, with vowel-points. Slightly worm-eaten. Not dated; apparently, 16th century.

The complete work, of which the present MS. is a fragment, has been printed in four volumes at Damascus, A.H. 1302.

No. 792.

fol. 133; lines 17; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4$.

تبيه القصر؛ مصراة أهل العصر

DUMYAT AL-QASR WA 'USRAT
AHL AL-'ASR.

Another work on the lives of the poets, being a continuation of the preceding work.

Author: 'Alî bin Abî 'Alî al-Hasan bin 'Alî bin Abî Ṭ-Ṭâyyib al-Bâkharzî. على بن أبي علي على الحسن بن على بن أبي الطيب البخارزي. He was a native of Bâkharz (a tract of country near Nisâpûr), and was himself an illustrious poet as well as a distinguished prose-writer. He was murdered at Bâkharz, in an assembly on the occasion of a pleasure party, in A.H. 467=A.D. 1075. See Yâqût, vol. v, p. 121; Al-Ansâb by As-Sam'âni, fol. 57^a; Mir'ât al-Janâن, fol. 265^b; Tabaqât by Al-Isnawî, fol. 42^b; Tabaqât by Ibn al-Mulaqqin, fol. 31^a; Tabaqât al-Kubrâ by As-Subki, vol. iv, fol. 227^a; Dustûr al-I'lam, fol. 16^b; and Ibn Khallikân (De Slane's translation), vol. ii, p. 323.

The present copy has no preface. It begins immediately with القسم الأول في طبقات البدو والمحاجة, the heading of the first chapter.

The contents of the work have been described in Berlin, No. 7409. See also Wien. Nos. 366-8; Goth., No. 2128; Paris. No. 3313; Br. Mus., No. 573; Brock., vol. i. p. 252; Hâj. Khal., vol. iii, p. 238.

Written in bold Naskh, within double red and blue ruled borders.
Dated, A.H. 1293=A.D. 1876.

Scribe: نظر حسن.

The title-page contains a short biographical notice of the author, extracted from Ad-Dâhabî's كتاب العبر بأخبار المترمعين عبر.

No. 793.

fol. 254; lines 23; size 10×6; 7½×3½.

ريحانة الالباء و زهرة الحياة الدنيا

RAIHÂNAT AL-ALIBBÂ' WA ZAHRAT AL-HAYÂT AD-DUNYÂ.

Biographical notices of poets, who flourished in the author's time.

Author: Shihâbuddîn Abîmad bin Muhammad bin 'Umar al-Khafâjî al-Misri شهاب الدين احمد بن محمد بن عمر الخفاجي المصري. He was born in Cairo, where he was brought up and educated under the direct care of his father. In a short autobiography at the end of the present work, he gives us a detailed account of his education and literary pursuits. From this we learn that, after the early education which he received from his father, he completed his studies under the following eminent scholars in the various branches of learning named below, viz., in grammar, rhetoric, and logic under his maternal uncle, the 'Sibawaih of his time,' 'Abû Bakr ash-Shanwâni (d. A.H.

1019=A.D. 1610); in Ḥanafite and Shāfi'iite jurisprudence under Shaikh al-Islām Muḥammad ar-Ramlī (*d.* A.H. 1004=A.D. 1595), and under a scholar, known as the 'Shāfi'i of his time,' Nūraddīn 'Alī az-Ziyādī (*d.* A.H. 1024=A.D. 1615); in Ḥadīṣ under 'Alī bin Ḥānim al-Maqdīsī (*d.* A.H. 1004=A.D. 1595); and in other subjects under Muḥammad as-Ṣāliḥī (*d.* A.H. 1039=A.D. 1629). He also received lessons in medicine from Dā'ūd al-Baṣīr (*d.* A.H. 1008=A.D. 1599). After completing his education, our author made a pilgrimage with his father to Ḥaramain: and afterwards, in A.H. 1020=A.D. 1611, he proceeded to Constantinople, where he joined the state service, and held the post of Qādī in Romailia. Sultān Murād IV (A.H. 1032-1049=A.D. 1623-1640), being impressed by his ability, promoted him to the post of Qādī of Salonia, where he remained for a long time and attained much prosperity. Later on, he was appointed a Qādī in Egypt; but, for some reason, was dismissed from that post. The grand Muftī, Yaḥyā bin Zakariyā (*d.* A.H. 1053=A.D. 1643), at Constantinople, whether our author now betook himself, had been greatly annoyed by certain unflattering references to himself in the present work, and at first refused to receive him; but later on he became favourably disposed towards him, and our author was reinstated as Qādī in Egypt, where he spent the last days of his life, and wrote several valuable works. He died on Tuesday, the 12th Ramadān, A.H. 1069=A.D. 1659. For the author's life and works, see Khulāṣat al-Āṣar, vol. i. p. 331; 'Iqd al-Jawāhir, fol. 187^a; 'Iktifā' al-Qunūr, p. 351; Dustūr al-Īlām, fol. 43^b; Brock., vol. ii. p. 285; and Hadā'iq al-Ḥanafiyah, p. 415.

Beginning:—

* حمدًا لمن شرح عيون البصائر في رباض النعم الخ

The work is divided into four *Qism*, the first dealing with the poets of Syria, the second with the poets of Mağrib, the third with the poets of Mecca, and the fourth with the poets of Egypt.

For other copies, see Brill-Houtsma, No. 83; Paris, No. 2134; Br. Mus. Suppl., No. 1123; Cairo, vol. iv. p. 259; Rāmpūr, p. 594; and Aya Śūfiyah, No. 4021. See also Ḥāj. Khal., vol. iii, p. 524.

The work has several times been printed in Egypt, viz., in A.H. 1273, 1295 and 1306.

Written in Naskh, within double red-ruled borders. Some of the headings are written in light green, and the others in red.

Dated, the 15th Jumādā II, A.H. 1102=A.D. 1691.

Scribe: محمد التركمانى المالكى.

A seal bearing the inscription لسان السلطان محمود الدولة محمد مقدور على خان ساد, dated A.H. 1277=A.D. 1860, is found on the title-page.

No. 794.

foll. 428; lines 15; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3$.

The Same.

Another copy of the same work. Defective at the beginning.
It opens abruptly thus:—

ام رغمة عنا غفت في دار اغصانها ورق بلحسن مونس

Written in fair Naskh, within double red-ruled borders. Dated.
A.H. 1081=A.D. 1671.

No. 795.

foll. 301; lines 27; size 10×6 ; $7\frac{1}{4} \times 3\frac{1}{2}$.

سلفاة العصر في محسان اعيان العصر

**SULÂFAT AL-‘ASR FÎ MAHÂSIN
A‘YÂN AL-‘ASR.**

Biographical notices of the poets who lived in the 11th century of the Hijrah, with specimens of their compositions.

Author: Şadraddin ‘Ali bin Ahmad bin Muhammed Maşûm bin İbrâhîm al-Madâni ash-Shîràzî, known as As-Sayyid ‘Ali Khân صدر الدين علي بن احمد بن مسحوم بن ابراهيم المدائني الشيرازي الشهير بالسید علي خان.

The author, Sayyid ‘Ali Khân, whose grandmother belonged to the royal Şafavid family of Persia, was born at Medina on the 15th Jumadâ I, A.H. 1052=A.D. 1642. He received his education from the learned men of Mecca and Medina. In A.H. 1068=A.D. 1657, he came to Golconda (India) to join his father, who had married the daughter of ‘Abdallâh Qûṭub Shâh of Goleonda (A.H. 1020-1083=A.D. 1611-1672) and had settled there. Suffering ill-treatment at the hands of Abû’l-Hasan Shâh (A.H. 1083-1098=A.D. 1672-1687), our author, with his whole family, fled to the court of Aurangzib, who was then at Burhânpûr. Aurangzib received him with marks of honour, and conferred upon him the title of Khân and the command of 15,300 horsemen; and he held several distinguished posts under that Emperor. He subsequently made a pilgrimage to Mecca, Medina, and other holy places. Afterwards he went to İsfahân, to the court of Sultân Husain Şafawî, the king of Persia (A.H. 1105-1135=A.D. 1694-1726).

1694–1722); but as the Sultân did not show any marked favour towards him, he went to Shîrâz, the native place of his ancestors, and spent his last days there as a professor of the Madrasah Manşûriyah. He compiled several useful works, and died in A.H. 1117=A.D. 1705. See *Subhât al-Marjân*, p. 85; and *Nasamat as-Sâhâr*, vol. ii., fol. 77^a.

Beginning:—

* يا من اودع جواهر الكلم حقائق الشفاه الخ

The work was completed on the 7th Rabî' II, A.H. 1082=A.D. 1071. It is divided into five *Qism*, which have been fully described in Berlin, No. 7418. See also Br. Mus., No. 1647; Wien, No. 409; Âsafîyah, p. 338; Bûhâr, No. 270; *Kashf al-Hujub*, fol. 83^b; and Brock, vol. ii, p. 421.

Written in ordinary *Naskh*, with the headings in red. Dated, A.H. 1110=A.D. 1699.

The title-page and the last folio contain seals of Amjad 'Ali Shâh (A.H. 1258–1263=A.D. 1842–1847), Naşîraddîn Haidar (A.H. 1243–1253=A.D. 1827–1837) and Wâjid 'Ali Shâh (A.H. 1263–1273=A.H. 1847–1856), the rulers of Oudh.

No. 796.

fol. 252; lines 24; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{3}$.

نسمة السحر في من تشيع وشعر

NASAMAT AS-SAHAR FI MAN
TASHAYYA' WA SHA'AR.

A biographical dictionary of the *Shî'a* poets, from the earliest times down to the author's age, complete in two separate volumes.

Author: Diyâ'addin Abû Ishaq Yûsuf bin Ya'hyâ bin al-Husain bin al-Mu'ayyad-billâh al-Hasani as-Sanâni ابو اسحاق يوسف بن يحيى بن الحسين الصناني
بن بعبي الدين الحساني الصناني.

The author, who belonged to the Zâidi sect, was the son of Ya'hyâ bin al-Husain (*d.* A.H. 1090=A.D. 1679; see the present work, vol. ii, fol. 234), a nobleman of Sanâa. The author was born in A.H. 1080=A.D. 1669, as we know from a reference in vol. ii, fol. 238^b, which tells us that his father made a pilgrimage to Mecca in A.H. 1087=A.D. 1676, when he (the author) was a boy of only seven years of age. The date of his death cannot be traced.

Vol. I.

Beginning :—

الحمد لله الذي اشعر شيعة الحق بالادب من اندفع كتابه المنظوم و
جعلهم عصابة قافية لحبيبه الذي خصه بالشعراء والقصص في سفر مقوم الخ *

We are told in the preface that, except for one or two poets of the Kaisâniyah sect and a few Sunnî poets who had shown especial regard for 'Alî and his descendants and have been dealt with incidentally, the work contains exclusively lives of those poets who belonged to the Imâmiyah, the Ismâ'îliyah, and the Zaidiyah sects.

The present volume contains lives of the following poets :—

1. Abû'l-Abbâs Ibrâhîm bin al-Abbâs aş-Şûlî (*d. A.H. 243=A.D. 857*), fol. 3^b.

2. Abû'l-Hasan Ibrâhîm bin Aḥmad al-Yâfi'î (*d. A.H. 1110=A.D. 1699*), fol. 8^b.

3. Imâm Abû'l-Hasan Ibrâhîm bin 'Abdallâh al-Hasanî al-Hijâzî (*d. A.H. 145=A.D. 762*), fol. 14^a.

4. Abû Ishâq Ibrâhîm Ibn Harmah (*d. A.H. 150=A.D. 767*), fol. 18^b.

5. Abû'l-Qâsim Aḥmad bin Muḥammad al-Jazârî aş-Şanawbarî, fol. 22^b.

6. Aḥmad bin al-Ḥusain Badîrazzamân al-Hamadânî (*d. A.H. 398=A.D. 1008*), fol. 26^a.

7. Abû'r-Raqâ'maq Aḥmad bin Muḥammad al-Anṭâkî (*d. A.H. 399=A.D. 1009*), fol. 31^a.

8. Aḥmad bin Muḥammad ad-Dârimî al-Miṣṣî, commonly called An-Nâmî (*d. A.H. 399=A.D. 1009*), fol. 34^b.

9. Aḥmad bin Muḥammad ar-Rassî (*d. A.H. 345=A.D. 956*), fol. 37^a.

10. Aḥmad bin Munîr bin Aḥmad bin Muṭlîh aṭ-Ṭarâbulusî (*d. A.H. 548=A.D. 1153*), fol. 38^b.

11. Abû'ṭ-Tayyib Ahmad bin Ḥusain al-Mutanabbi (*d. A.H. 354=A.D. 965*), fol. 41^b.

12. Aḥmad bin al-Hasan bin al-Muṭâħħar bin Muḥammad al-Hasanî al-Jurmûzî, fol. 48^a.

13. Aḥmad bin al-Ḥusain bin al-Mansûr-billâh al-Hasanî aṣ-Ṣan'âni (*d. A.H. 1092=A.D. 1681*; see *Khulâsat al-Āyâr* vol. i, p. 180), fol. 51^a.

14. Shamsaddîn Abû Muḥammad Aḥmad bin al-Hasan bin Aḥmad al-Kawkabâni aṣ-Ṣan'âni (*d. A.H. 1080=A.D. 1669*), fol. 54^a.

15. Aḥmad bin al-Ḥusain bin 'Abdallâh ar-Ruqaihî aṣ-Ṣan'âni, fol. 60^a.

16. Ahm̄ad bin Ahm̄ad bin Muhamm̄ad al-Hasan̄i al-Ānis̄i (*d.* A.H. 1119=A.D. 1707), fol. 61^b.

17. * Khalifah Abū'l-Abbās Ahm̄ad an-Nāṣir-lidīnallāh al-Abbāsī (A.H. 575-622=A.D. 1180-1225), fol. 64^a.

18. Khalifah Abū'l-Abbās Ahm̄ad al-Mu'tađid-billāh (A.H. 279-289=A.D. 892-902), fol. 67^b.

19. Abū'l-Alā Ahm̄ad bin Abdallāh al-Ma'arrī († *d.* A.H. 439=A.D. 1047), fol. 69^a.

20. Al-Qādī ar-Rashīd Ahm̄ad bin al-Qādī ar-Rashīd 'Alī al-Ğassānī al-Aswānī (*d.* A.H. 563=A.D. 1167), fol. 75^a.

21. Qādī Shamsaddin Ahm̄ad bin al-Qādī Badraddin Muhamm̄ad al-Haimī, fol. 77^b.

22. As-Sayyid Abū 'Alī Ahm̄ad bin Muhamm̄ad al-Hasan̄i al-Yamanī al-Ānis̄i, fol. 80^b.

23. Ahm̄ad bin Nāṣir bin 'Abdalhaqq aş-Şan'ānī, fol. 82^a.

24. Qādī Ahm̄ad bin Sa'daddin al-Maswārī (*d.* A.H. 1079=A.D. 1668), fol. 85^a.

25. Al-Mu'ayyad-billāh Abū'l-Husain Ahm̄ad bin al-Husain al-Hasan̄i (*d.* A.H. 421=A.D. 1030), fol. 87^a.

26. Ahm̄ad bin Muhamm̄ad al-Hijāzī, fol. 88^a.

27. Mirzā Abū 'Alī Ahm̄ad bin Muhamm̄ad bin Ma'sūm al-Hasan̄i (*d.* A.H. 1085=A.D. 1674), fol. 92^a.

28. Abū Muhamm̄ad Işhāq bin al-Mahdī Ahm̄ad bin al-Hasan bin al-Manṣūr-billāh al-Qāsim bin Muhamm̄ad bin 'Alī al-Hasan̄i al-Yamanī, fol. 93^a.

29. Aş-Sāhib Abū'l-Qāsim Ismā'il bin Abī'l-Hasan Ibn 'Abbād at-Tālaqānī (*d.* A.H. 385=A.D. 995), fol. 95^a.

30. Abū'l-Hasan Ismā'il bin Abī Yahyā Muhamm̄ad bin al-Hasan, fol. 101^b.

31. Abū Hâshim Ismā'il bin Muhamm̄ad, called As-Sayyid al-Kūfī (*d.* A.H. 173=A.D. 789), fol. 104^a.

32. Abū'l-Tāhir al-Manṣūr Ismā'il bin al-Qā'im-biamrillāh al-Ismā'ili (*d.* A.H. 341=A.D. 953), fol. 112^b.

33. Abū'l-Walid Ashja' bin 'Umar as-Sulamī, fol. 113^b.

34. Aiman bin Ḥarīm bin Fātik al-Asadī, fol. 120^a.

35. Abū Muhamm̄ad Barakāt bin al-Hasan, Sharif of Mecca (*d.* A.H. 859=A.D. 1455), fol. 121^a.

* The author curiously tells us that this 'Abbāsid Caliph had professed the Imāmiyah belief regarding *Imāmat*, and that he had proclaimed himself to be a *Na'il* of the hidden Imām, al-Mahdī.

† The date seems to be incorrect. According to Ibn Khalīkān (De Slane's Translation), vol. i, p. 96; *Bugyat al-Wu'āt*, fol. 105^a; and *Mir'āt al-Janān*, fol. 257^a, Abū'l-Alā al-Ma'arrī died in A.H. 449=A.D. 1057.

36. Abû Wuhaib Bahlûl bin 'Amr as-Şairâfi, fol. 122^b.

37. Abû'l-Hasan Tâjaddawlah bin as-Sultân Abî Şuğâ' 'Âdudaddawlah Khusraw bin Ruknaddawlah bin Buwaih ad-Dailamî, fol. 124^b.

38. Al-Amîr Abû Ma'add Tamîm bin al-Mu'izz bin al-Mansûr bin al-Mahdî al-Hasanî (d. A.H. 374=A.D. 984; see *Mir'ât al-Janân*, fol. 227^a), fol. 126^a.

39. Abû Yahyâ Tamîm bin al-Mu'izz bin Bâdis (d. A.H. 501=A.D. 1108), fol. 128^b.

40. Majdalmulk Abû'l-Fadl Ja'far Ibn Şamsalkhilâfâh (d. A.H. 622=A.D. 1225), fol. 130^b.

41. Ja'far bin al-Mu'tâhhâr bin Muâmmad al-Jurmûzî (d. A.H. 1096=A.D. 1685), fol. 134^b.

42. Tâjaddîn Ja'far bin Muâmmad bin Zâkiaddîn, called Ibn Ma'iyâh (ابن معيّة), fol. 137^b.

43. Abû'l-Fadl Ju'aifarân bin 'Ali bin Aşgar bin as-Sarî bin 'Abdarrâlîmân al-Ânbârî, fol. 138^b.

44. Abû Firâs al-Hâriş bin Abî'l-'Alâ Hamdân bin Hâmidûn ash-Şâhî (d. A.H. 357=A.D. 968), fol. 141^b.

45. Abû'l-Hasan al-Hasan bin al-Hasan bin al-Mansûr-billâh Abî Muâmmad al-Qâsim bin Muâmmad al-Hasanî as-Şan'âni, fol. 145^a.

46. Qâdi Şarafaddîn al-Hasan bin al-Qâdi 'Ali bin Jâbir al-Khawlânî (d. A.H. 1079=A.D. 1668), fol. 149^a.

47. Abû Muâmmad al-Hasan bin Muâmmad bin Hârûn al-Azdî al-Muhallabî (d. A.H. 352=A.D. 963), fol. 154^a.

48. Abû Nuwâs al-Hasan bin Hâni (d. A.H. 196=A.D. 811; see *Mir'ât al-Janân*, fol. 117^b), fol. 155^b.

49. Aş-Şâikh al-Majîd Abû 'Ali al-Hasan bin 'Abdâşsamad al-'Asqalânî (d. A.H. * 432=A.D. 1040), fol. 160^a.

50. Ad-Dâ'i al-Hasan bin Idrîs bin 'Ali bin al-Hasan bin Idrîs bin al-Hasan bin 'Abdallâh bin 'Ali, called Al-Anf. fol. 160^b.

51. Qâdi Şarafaddîn al-Hasan bin Aḥmad al-Hâimi, fol. 163^b.

52. Şamsalmâhâsin Abû Aḥmad al-Hasan bin al-Muṭâhhâr bin Muâmmad al-Hasanî al-Jurmûzî (d. A.H. 1100=A.D. 1688), fol. 165^a.

53. Al-Mansûr-billâh Abû Muâmmad al-Hasan bin Badraddîn fol. 168^b.

54. Hâsan bin 'Abdallâh bin Mahdi bin al-Qâsim bin Mahdi bin 'Abdallâh al-Hasanî as-Şan'âni, fol. 170^b.

* The date seems to be incorrect. According to Ibn Khallikân (De Slane's Translation), vol. i, p. 387, Aş-Şâikh al-Majîd died in A.H. 482=A.D. 1089.

55. Abû Ismâ'il al-Hasain bin 'Alî aṭ-Tuğrâ'i (*d. A.H. 518=A.D. 1124*), fol. 172^b.

56. Abû 'Abdallâh al-Hasain bin Ahmad bin Muḥammad bin Ja'far bin Muḥammad bin al-Hajjâj al-Kâtib, fol. 176^a.

57. Abû'l-Qâsim al-Hasain bin 'Alî bin al-Hasain bin 'Alî bin Muḥammad al-Wazîr al-Mâgrîbî (*d. A.H. 418=A.D. 1027*), fol. 180^b.

58. Hasain bin 'Alî bin Hasan al-Hasainî al-Madanî, called Ibn Shadqam, fol. 183^b.

59. Husain bin 'Alî bin Mûsâ al-Khayyât aṣ-Ṣan'âni, fol. 184^b.

60. Husain bin 'Abdalqâdir bin an-Nâṣir bin 'Abdarrabb bin 'Alî bin Shamsaddîn al-Hasanî al-Kawkabâni (*d. A.H. 1112=A.D. 1700*), fol. 187^a.

61. Abû Muḥammad al-Hasain bin 'Alî bin al-Mutawakkil-alallâh, fol. 191^a.

62. Husain bin Muḥammad bin Sha'bân al-Jâlhâfi, fol. 192^b.

63. Abû 'Abdallâh al-Hasain bin al-Muṭahhar bin Muḥammad al-Jurmûzî, fol. 193^b.

64. Husain bin 'Abdaṣṣamad al-Āmulî, fol. 195^a.

65. Husain al-Wâdî (*d. A.H. 1080=A.D. 1669*), fol. 197^a.

66. Abû Muḥammad Hâidar Âgâ bin Muḥammad ar-Rûmî al-Yamanî, fol. 198^b.

67. Abû'l-A'azz Dubais bin Saifaddawlah (*d. A.H. 529=A.D. 1135*), fol. 203^b.

68. Darwîsh bin Muḥammad aṭ-Tâlû'i (*d. A.H. 1014=A.D. 1605*; see *Khulâsat al-Āṣar*, vol. ii, p. 149), 204^b.

69. Dîbil bin 'Alî al-Khuza'i (*d. A.H. 246=A.D. 860*), fol. 207^b.

70. Abû'l Muṭâ' Dû'l-Qarnain bin Hâimâdân Wajîhaddawlah (*d. A.H. 428=A.D. 1036*), fol. 212^a.

71. Abû'l-Wâfa' Râjîh bin Ismâ'il bin Abî'l-Haiṣam al-Asâdî al-Hilli, fol. 213.

72. Aī-Rabâb bint Imra'ilqais bin 'Adî, the wife of Imâm Hasain, fol. 214^b.

73. Abû'l-Ma'âli Zaid bin Yahyâ bin al-Hasain bin al-Mu'ayyad bin al-Manṣûr-billâh al-Hasanî aṣ-Ṣan'âni (*d. A.H. 1104=A.D. 1692*), fol. 217^a.

74. Diyâ'addin Abû Muḥammad Zaid bin Muḥammad bin al-Hasan bin al-Imâm al-Manṣûr-billâh (*d. A.H. 1122=A.D. 1710*), fol. 221^b.

75. Tâjaddîn Abû'l-Yumn Zaid bin al-Hasan al-Kindî (*d. A.H. 613=A.D. 1217*), fol. 225^b.

76. Qâdi Zaid bin Sâlih bin Abî'r-Rijâl al-Yamanî (*d. A.H. 1114=A.D. 1702*), fol. 227^a.

77. Imâm Abû'l-Husain Zaid bin 'Ali (*d. A.H. * 122=A.D. 740*). fol. 230^a.

78. Zainab bint Muhammâd bin Aḥmad bin al-Imâm al-Hasan bin 'Alî bin Dâ'ûd al-Hasanîyah al-Yamaniyah (*d. A.H. 1114=A.D. 1702*), fol. 234^b.

79. Sadîf bin Maimûn, fol. 236^b.

80. As-Sârî bin Aḥmad ar-Râffâ' (*d. A.H. 362=A.D. 972*), fol. 238^a.

81. Sa'nah bin al-Ārid al-Hârûnî al-Hijâzî, fol. 240^a.

82. Abû Muhammâd Sa'îd bin Muhammâd as-Sîmî, fol. 242^a.

83. Abû Umayyâh Shurâih bin al-Hârîsh al-Kindî (*d. A.H. 87=A.D. 706*), fol. 244^a.

84. Sha'bân bin Salîm bin 'Uşmân aṣ-Şanâñî ar-Rûmî, fol. 246

85. Ad-Dâhhâk bin Qâis al-Ālînâf at-Tâmîmî (*d. A.H. 68=A.D. 687*), fol. 249^b.

Colophon:—

اَنْتَهَىِ الْبَعْزُ الْاَوَّلُ مِنْ نَسْمَةِ السُّكُونِ فِي ذِكْرِ مَنْ تَشْيِعُ وَشَعْرُ
وَاقِفُ الْفَرَاغِ مِنْ زِيَرِ هَذَاِ الْكِتَابِ يَلِةُ الْاثْنَيْنِ اَعْلَمُ سَادِسٍ شَهْرِ رِبَعِ الْآخِرِ
مِنْ شَهُورِ سَنَةِ سِبْعٍ وَتَسْعِينَ وَمِائَةٍ وَالْفَ بِقْلَمِ الْفَقِيرِ الْمُبَشِّرِ عَفْوُ الْمَلَكِ
الْقَدِيرِ عَبْدُ الْكَرِيمِ بْنُ اَحْمَدَ بْنُ مُحَمَّدٍ بْنُ اَسْحَاقَ *

For other copies, see Berlin, No. 7423; and Âṣafîyah, p. 344.

Written in Naskh, with the headings in red.

Dated, A.H. 1197=A.D. 1783.

The title-page contains signatures of several persons to whom the MS. at one time or another belonged.

No. 797.

fol. 275; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, containing lives of the following poets:—

1. Al-Malik aṣ-Ṣâliḥ Talâ'i bin ar-Ruzzîk (*d. A.H. 556=A.D. 1161*), fol. 1^b.

* According to the *Mirât al-Janâñ*, fol. 63^b, Imâm Zaid bin 'Alî was killed in A.H. 121=A.D. 739.

2. Abū Manṣūr Zāfir bin al-Qāsim bin Manṣūr al-Haddād al-Iskandarānī (d. A.H. 529=A.D. 1134), fol. 9^a.
3. Abū'l-Aswad Zālim bin 'Amr ad-Duwālī (d. A.H. 69=A.D. 688), fol. 12^a.
4. Abū't-Tufail 'Āmir bin Wāṣilah bīn 'Abdallāh al-Kinānī as-Ṣāḥabī (d. A.H. 110=A.D. 728; see Al-Ķāshīf, fol. 63^a), fol. 15^a.
5. Abū'l-Hasan 'Abdallāh bin Mu'āwiyah bin 'Abdallāh bin Ja'far al-Hāshimī al-Ja'farī, fol. 15^b.
6. Abū Muḥammad 'Abdallāh bin al-Mutawakkil Sharafaddīn bin Shamsaddīn bin al-Mahdī al-Hasanī al-Yamanī as-Ṣān'ānī, fol. 17^a.
7. Khalīfah Mā'mūn ar-Rashīd al-'Abbāsī (A.H. 198-218=A.D. 813-833), fol. 19^a.
8. Abū Muḥammad 'Abdallāh bin Muḥammad al-Kātib, commonly called Ibn al-Khāzin, fol. 23^b.
9. Al-Wazīr Fakhraddīn 'Abdallāh bin 'Alī bin al-Husain as-Ṣān'ānī, fol. 26^a.
10. Al-Imām Abū'l-Hasan 'Abdallāh bin Ḥamzah bin Sulaimān bin Ḥamzah bin 'Alī, surnamed al-Manṣūr-billāh (d. A.H. 614=A.D. 1217; see 'Aqīlat ad-Dāmān, fol. 57^b), fol. 28^a.
11. 'Alī addīn Maḥmūd Khwārizm Shāh (A.H. 596-617=A.D. 1199-1220), fol. 30^b.
12. Abū Aḥmad 'Ubaidallāh bin 'Abdallāh al-Khuzā'ī (d. A.H. 300=A.D. 913), fol. 32^b.
13. Qāḍī Abū Muḥammad 'Ubaidallāh bin Aḥmad al-Baġdādī (d. A.H. 331=A.D. 942), fol. 34^b.
14. 'Izzaddīn Abū Hāmid 'Abdalhamīd bin Hibatallāh bin Muḥammad Ibn Abī'l-Ḥadīd al-Anbārī (d. A.H. 656=A.D. 1258), fol. 36^a.
15. 'Abdalhādī bin Muḥammad as-Sawdī, fol. 37^b.
16. Ṣafīaddīn Abū'l-Maḥāsin 'Abdal-azīz al-Hillī (d. A.H. 760=A.D. 1359), fol. 38^b.
17. Abū Muḥammad 'Abdassalām bin Raġbān, surnamed Dik al-Jinn (d. A.H. 236=A.D. 850), fol. 41^b.
18. Aš-Šarīf al-Murtaḍā Abū'l-Qāsim 'Alī bin Abī Aḥmad al-Husain (d. A.H. 436=A.D. 1044), fol. 43^a.
19. Abū'l-Barakāt 'Alī bin al-Husain bin 'Alī bin Ja'far bin Muḥammad an-Nisābūrī fol. 44^b.
20. 'Alī bin al-'Abbās, called Ibn ar-Rūmī (d. A.H. 283=A.D. 896), fol. 45^b.
21. Abū'l-Faraj 'Alī bin al-Husain al-Īṣfahānī (d. A.H. 356=A.D. 967), fol. 48^a.

22. Qâdî Jamâladdin 'Alî bin Muhammâd bin Aḥmad al-Ansî aṣ-Ṣan'âni, fol. 50^b.

23. Abû Muhammâd Jamîladdin 'Alî bin Ṣâliḥ bin Muhammâd Abî'r-Rijâl aṣ-Ṣan'âni, fol. 51^b.

24. Abû'l-Hasan 'Alî bin Muhammâd bin Maṇṣûr bin Naṣr bin Bassâm an-Nâdîm al-Bâgdâdî (d. A.H. 302=A.D. 914), fol. 53^a.

25. Qâdî Abû'l-Qâsim 'Alî at-Tanûkhî (d. A.H. 342=A.D. 953), fol. 54^b.

26. Aṣh-Shârif Abû'l-Hasan 'Alî bin al-Imâm Abî Muhammâd an-Nâṣîr-lidinallâh ad-Dâlamî, fol. 58^a.

27. Abû'l-Hasan 'Alî bin 'Abdallâh bin Waṣîf al-Hallâ' an-Nâshî al-Bâgdâdî (d. A.H. 366=A.D. 976), fol. 59^b.

28. Abû'l-Hasan 'Alî bin Muhammâd at-Tihâmî (A.H. 416=A.D. 1025), fol. 60^b.

29. Saifaddawlah 'Alî bin 'Abdallâh bin Aḥmad bin Ḥamdlân (d. A.H. 356=A.D. 967), fol. 63^b.

30. Abû'l-Husain 'Alî bin al-Mutawakkil-alallâh Abî 'Alî Ismâ'il bin al-Maṇṣûr-billâh al-Qâsim (d. A.H. 1096=A.D. 1685), fol. 65^b.

31. Abû'l-Qâsim 'Alî bin Ishâq bin Khalaf az-Zâhi (d. A.H. 352=A.D. 963), fol. 66^b.

32. Abû'l-Husain 'Alî bin Sa'id bin Abdarrâhîmân bin Aḥmad bin Yûnus aṣ-Ṣâdâfî al-Munâjjîm al-Mîṣrî (d. A.H. 399=A.D. 1009), fol. 67^b.

33. Aṣh-Shârif Abû'l-Hasan 'Alî bin Muhammâd bin Ja'far bin Muhammâd bin Zâid al-Himmâni al-Kûfi, fol. 68^b.

34. Abû'l-Hasan 'Alî bin 'Abdallâh bin Ja'far bin Ibrâhîm al-Jâ'fârî al-Hijâzî, fol. 69^a.

35. Sayyid Jamâladdin 'Alî bin al-Husain bin Muhammâd bin Ṣalâḥ al-Hasanî aṣ-Ṣan'âni, fol. 70^a.

36. Al-Malik al-Afdâl Nûraddîn 'Alî bin Sultân Ṣalâḥaddîn al-Ayyûbî (A.H. 582-592=A.D. 1186-1196), fol. 71^b.

37. Abû'l-Hasan 'Alî bin Muhammâd al-Hârîrî, fol. 72^b.

38. 'Alâ'addîn Abû'l-Muẓaffâr 'Alî bin 'Abdallâh al-Kindî al-Wâdâ'i (d. A.H. 716=A.D. 1316), fol. 73^a.

39. Qâdî Abû'l-Hasan 'Alî bin al-Qâdî Abî Ḥanîfah an-Nu'mân al-Mâqribî (d. A.H. 374=A.D. 984), fol. 75^a.

40. Sayyid Jamâladdin 'Alî bin Aḥmad bin Muhammâd bin Maṣûm al-Hasanî al-Mâdâni (d. A.H. 1117=A.D. 1705; see Subḥat al-Marjân, p. 85), fol. 77^a.

41. Al-Faqîh Abû Muhammâd 'Umârah bin Abî'l Hasan Najmaddîn al-Ḥakamî al-Yâmanî (d. A.H. 569=A.D. 1174), fol. 78^a.

42. Sayyid ʻIsâ bin Luṭfallâh bin al-Muṭahhar bin al-Imâm Sharafaddîn al-Yamanî, fol. 81^b.

43. Fâṭîmah az-Zahrâ', the daughter of the Prophet, fol. 83^a.

44. Abû Shujâ' Fanâkhusrâw ʻAḍudaddawlah bin Ruknaddawlah as-Sâsânî ad-Dailamî (d. A.H. 372=A.D. 983), fol. 87^a.

45. Sayyid Qâsim bin al-Hasan bin al-Muṭahhar bin Muḥammad al-Hasanî al-Jurmûzî aş-Şan'ânî, fol. 90^a.

46. Abû Dulaf Qâsim bin ʻIsâ bin Idrîs al-ʻIjlî (d. A.H. 226=A.D. 840), fol. 92^b.

47. Al-Imâm al-Manṣûr-billâh Abû Muḥammad Qâsim bin Muḥammad al-Hasanî (d. A.H. 1029=A.D. 1620), fol. 97^a.

48. Al-Amîr Mu-tamîdaddawlah Qarwâsh bin Husâmaddawlah al-ʻUqailî (d. A.H. 444=A.D. 1052), fol. 101^a.

49. Abû ʻAmr Qais bin Darih (d. A.H. 68=A.D. 687), fol. 102^b.

50. Abû ʻAmr Qais bin ʻAmr bin Mâlik bin Ḥarb an-Najâshî al-Ḥâriṣî, fol. 104^b.

51. Abû Ṣâḥîr Kuṣair bin ʻAbdarrahmân bin al-Aswad bin ʻAmîr al-Ğassânî (d. A.H. 105=A.D. 723), fol. 107^b.

52. Al-Kumait bin Zaid al-Asadî, fol. 109^b.

53. Abû Ibrâhîm Mâlik bin al-Ḥâriṣ al-Ashtar an-Nakha'i (d. A.H. 39=A.D. 660), fol. 114^a.

54. Qâdî Abû ʻAli al-Muḥassin bin Abî'l-Qâsim ʻAli bin Muḥammad bin Dâ'ûd bin Ibrâhîm at-Tanûkhî (d. A.H. 384=A.D. 994), fol. 117^b.

55. Sayyid Diyâ'addin al-Muhsîn bin al-Mutawakkil-ʻalallâh Ismâ'îl bin al-Manṣûr-billâh abî Muḥammad al-Qâsim, fol. 120^a.

56. Abû'l-Qâsim Muḥammad bin Hâni al-Andalusî (d. A.H. 362=A.D. 973), fol. 122^a.

57. Badraddin Muḥammad bin al-Husain al-Marhabî ash-Shârafi, fol. 127^b.

58. Ash-Shârif ar-Râdi Abî'l-Hasan Muḥammad bin al-Husain al-Mûsawi (d. A.H. 406=A.D. 1015), fol. 130^b.

59. Bahâ'addin Muḥammad bin Husain al-ʻÂmulî (d. A.H. 1030=A.D. 1621), fol. 133^a.

60. Qâdî Muḥamînâd bin Ibrâhîm ash-Shâjarî as-Sâhûlî (d. A.H. 1109=A.D. 1697), fol. 139^a.

61. Sayyid Muḥammad bin al-Husain bin Yaḥyâ bin Aḥmad al-Hasanî al-Kawkabâni, fol. 140^a.

62. Qâdî Abû Aḥmad Muḥammad bin al-Hasan bin Aḥmad al-Ḥaimî (d. A.H. 1115=A.D. 1703), fol. 142^a.

63. Muḥammad bin ʻAli al-Hurr ash-Shâmî al-ʻÂmulî al-İsfahâni (d. A.H. 1088=A.D. 1677), fol. 144^a.

64. Muḥammad bin ‘Alī bin Maḥmūd ash-Shāmī al-Āmulī, fol. 145^b.

65. Ash-Sharīf Abū ‘Abdallāh Muḥammad bin Ṣalīḥ bin ‘Abdallāh bin Mūsā al-Ḥasanī al-Ḥijāzī, fol. 146^b.

66. Ash-Sharīf Abū'l Ḥasan Muḥammad bin Aḥmad bin Muḥammad bin Aḥmad bin Ibrāhīm Ṭabāṭabā bin Ismā‘il ad-Dibāj al-Ḥasanī al-Īṣfahānī, fol. 150^b.

67. Sayyid Badraddīn Muḥammad bin al-Ḥusain bin al-Ḥasan al-Manṣūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī aṣ-Ṣan‘ānī, fol. 151^b.

68. Sayyid Badraddīn Muḥammad bin ‘Abdallāh bin al-Ḥusain bin al-Imām al-Manṣūr-billāh al-Qāsim bin Muḥammad al-Ḥasanī, fol. 153^a.

69. Muḥammad bin ‘Abdallāh bin al-Imām Sharafaddīn Yaḥyā bin Shamsaddīn al-Ḥasanī al-Kawkabānī (*d. A.H. 1016=A.D. 1607*), fol. 155^a.

70. Abū'l-Qāsim Muḥammad bin Wahb al-Ḥimyarī al-Baṣrī, fol. 158^b.

71. Ḥakīm Muḥammad Ṣalīḥ al-Jilānī al-Ḥāfiẓī (*d. A.H. 1088=A.D. 1677*), fol. 159^b.

72. Abū Bakr Muḥammad bin al-‘Abbās al-Khwārizmī (*d. A.H. 383=A.D. 993*), fol. 161^a.

73. Abū Bakr Muḥammad bin Aḥmad al-Khabbāz al-Baladī, fol. 163^b.

74. Izzalmulk Muḥammad bin Abī'l-Qāsim ‘Ubaidallāh bin Aḥmad bin Ismā‘il bin ‘Abdal-azīz al-Musabbiḥī (*d. A.H. 420=A.D. 1029*), fol. 164^b.

75. Abū ‘Abdallāh Muḥammad bin Ja‘far al-Qazzāz (*d. A.H. 412=A.D. 1021*), fol. 165^b.

76. Al-Amīr Abū'l-Qāsim Muḥammad bin al-Manṣūr-billāh ‘Abdallāh bin Ḥamzah, surnamed An-Ñāṣir-lidīnallāh al-Ḥasanī al-Ḥamzī, fol. 167^b.

77. Abū'l-Ḥasan Muḥammad bin ‘Abdallāh bin Muḥammad bin Yaḥyā al-Qurashī al-Makḥzūmī as-Salāmī (*d. A.H. 393=A.D. 1003*), fol. 168^b.

78. Abū'l-Faḍl Muḥammad bin Abī 'Ubaidallāh al-Ḥusain bin Muḥammad, known as Ibn al-Amīd al-Kātib (*d. A.H. 359=A.D. 969*), fol. 169^b.

79. Abū'l-Faṭḥ Muḥammad bin ‘Ubaidallāh bin ‘Abdallāh al-Kātib, generally known as Sibṭ Ibū at-Ta‘āwīdī (*d. A.H. 553=A.D. 1158*), fol. 173^a.

80. Muhiyaddin [Muhammad] bin 'Ali bin Muhammad, known as Ibn al-'Arabî (*d. A.H. 638=A.D. 1240*), fol. 177^a.

81. Al-Muntasîr-billâh al-'Abbâsî (A.H. 247-248=A.D. 861-862), fol. 180^b.

82. Muhammâd bin al-Hasîn at-Tûsî, fol. 185^b.

83. Sayyid Muhammâd bin al-Mu'tahhar bin Muhammâd al-Hasanî al-Jurmûzî, fol. 186^a.

84. Abû 'Ali Mu'âd bin Muslim al-Harrâ' al-Kûfî (*d. A.H. 187=A.D. 803*), fol. 187^a.

85. Abû Salmah Mu'tîr bin Iyâs al-Kinâni al-Kûfî, fol. 188^b.

86. Khalîfah al-Mu'izz Abû Tamîm Ma'add bin al-Manşûr al-Fâtimî (A.H. 341-365=A.D. 952-975), fol. 192^a.

87. Abû Hâsân al-Muqallad bin al-Musayyab bin Râfi' bin al-Muqallad al-'Uqailî (*d. A.H. 391=A.D. 1001*), fol. 199^b.

88. Abû 'Abdallâh Manşûr bin Zibriqân bin Salmah an-Namarî al-Khazrajî, fol. 201^a.

89. Khalîfah al-Âmir-bîaŷkâmallâh Abû 'Ali al-Manşûr bin al-Musta'li-billâh al-Fâtimî (A.H. 495-524=A.D. 1101-1130), fol. 203^b.

90. Abû 'Imrân Mûsâ bin 'Abdalmalik al-İsfahânî (*d. A.H. 246=A.D. 860*), fol. 205^a.

91. Abû'l-Husain Mîhyâr bin Mirzawâih al-Kâtib ad-Dailamî (*d. A.H. 428=A.D. 1037*), fol. 206^a.

92. Nâhiq bin Şûmah bin Aşbah al-'Âmirî al-Bâşrî, fol. 208^b.

93. Khalîfah al-'Azîz-billâh Abû'l-Manşûr Nazâr bin al-Mu'izz-lidînallâh al-Fâtimî (A.H. 365-386=A.D. 975-996), fol. 209^b.

94. Abû'l Muqâtil Naşîr bin Naşîr al-Hulwânî, fol. 212^b.

95. Abû'l-Qâsim Naşîr bin Aḥmad bin Naşîr bin Mâ'mûn al-Bâşrî al-Khubzâruzzî (*d. A.H. 317=A.D. 930*) fol. 215^a.

96. Sayyid al-Hâdi bin Aḥmad bin Zâkiaddîn al-Hasanî al-Jurmûzî (*d. A.H. 1097=A.D. 1686*), fol. 218^a.

97. Sayyid al-Hâdi bin al-Mu'tahhar bin Muhammâd al-Hasanî al-Jurmûzî (*d. A.H. 1103=A.D. 1692*), fol. 220^a.

98. Sayyid Jamâladdîn Hâshîm bin Yahyâ al-Hasanî aş-San'âni, fol. 221^b.

99. Khalîfah al-Wâsiq-billâh Abû Ja'far Hârûn bin al-Mu'tâsim-billâh al-'Abbâsî (A.H. 227-232=A.D. 842-847), fol. 224^a.

100. Aş-Shârif Abû's-Sâ'âdât Hibatallâh bin 'Ali bin Muhammâd bin Hamzah al-'Alawî aš-Šhâjârî (*d. A.H. 542=A.D. 1148*), fol. 228.

101. Abû Firâs Hammâm bin Gâlib, generally known as Al-Farazdaq (*d. A.H. 110=A.D. 728*), fol. 230^b.

102. Abû 'Abdallâh Yahyâ bin al-Husain bin al-Mu'ayyad-

billâh Abî'l-Ḥusain Muḥammad bin al-Maṇṣûr-billâh al-Ḥasanî (d. A.H. 1090=A.D. 1679), fol. 234^b.

103. Abû'l-Faḍl Yahyâ bin Salâmah bin al-Ḥusain bin Muḥammad, surnamed Mu'īnaddîn al-Ḥaṣkâfî (d. A.H. 551=A.D. 1156), fol. 239^a.

104. Sayyid Abû'l-Ḥasan Yahyâ bin Ibrâhîm bin 'Alî bin Ibrâhîm bin al-Mahdî bin 'Alî al-Jâḥhâfî, fol. 240^b.

105. Abû Ṭâlib Yahyâ bin Abî'l-Faraj Sa'îd bin Abî'l-Qâsim Hibatallâh bin 'Alî bin Qizağlî bin Zabâdah ash-Shâibânî (d. A.H. 594=A.D. 1198), fol. 244^a.

106. Jamâladdîn Abû'l-Ḥusain Yahyâ bin 'Abdal'azîm al-Jazzâr al-Miṣrî, fol. 246^a.

107. Abû Sulaimân Yahyâ bin Ya'mar al-'Adwâni al-Wâsqî al-Bâṣrî (* d. A.H. 127=A.D. 744), fol. 248^b.

108. Abû Iṣhâq Ya'qûb bin Iṣhâq, generally known as Ibn as-Sikkît al-Bâğdâdî (d. A.H. 244=A.D. 858), fol. 250^a.

109. Abû'l-Faraj Ya'qûb bin Yûsuf bin Ibrâhîm bin Hârûn bin Dâ'ûd bin Killis al-Miṣrî (d. A.H. 380=A.D. 990), fol. 252^a.

110. Muwaffaqaddîn Abû'l-Hâjjâj Yûsuf bin Muḥammad, generally known as Ibn al-Khâllâl (d. A.H. 566=A.D. 1171), fol. 257^a.

111. Abû Muḥammad Yûsuf bin al-Mutawakkil-'alâllâh 'Alî [bin] Ismâ'il bin al-Maṇṣûr-billâh Qâsim bin Muḥammad al-Ḥasanî (d. A.H. 1097=A.D. 1686), fol. 259^b.

112. Abû'l-Mâjâsin Yûsuf bin Ismâ'il ash-Shâwwâ al-Hâlabî (d. A.H. 635=A.D. 1237), fol. 264^a.

The work ends with a *Maqâmah*, written in imitation of the *Maqâmah* of Bâdi'azzamân al-Hamadâni (d. A.H. 398=A.D. 1008).

The work was completed on the 13th Rajab, A.H. 1111=A.D. 1699, as the author tells us in the following colophon:—

قال جامعه العبد الفقير الى الله يوسف بن يحيى بن الحسين بن المويبد بالله ابى الحسين محمد بن المنصور بالله ابى محمد القاسم بن محمد الحسينى !النسب اليمنى الصناعى المولد و المنشا - سميت مؤلفي هذا نسمة السحر بذكر من تشيع و شعر و تم بحمد الله كما اردت منضد البحر بجوهر الاكتار و شوارد الابكار مستتملا بالتجدد و البزل و البريق و البزل و النثر و النظم و كمل تأليفه فى ثالث عشر رجب سنة احدى عشرة و مائة و الف *

* According to Ibn Khallikân (De Slane's translation), vol. iv, p. 62, Yahyâ bin Ya'mar al-'Adwâni died in A.H. 129=A.D. 746.

Both volumes are written in the same hand.

Foll. 67-68 have been wrongly placed after fol. 74 in binding.
Some folios are wanting after fol. 18.

Two fly-leaves at the beginning contain a table of the Arabic names of the days and months prefaced by a note, explaining an easy method of finding the first day of every month of the Hijrah era from that table.

No. 798.

foll. 57; lines 23; size 8×6; 6×4.

(Three tracts bound together in one volume.)

fol. 1-29.

I.

طَارِفُ الْمَجْدِ وَ تَالِدَةُ

TÂRIF AL-MAJD WA TÂLIDUH.

A treatise containing biographical notices of the author's father, 'Abdalqâdir, and of his grandfather, Abû Bakr, with quotations from the poems composed in their praise on various occasions by their friends and contemporary poets.

طَارِفُ الْمَجْدِ وَ تَالِدَةُ مَدْحُ بْنُ سَدِيْرِ الْوَالِدِ وَ الْوَالِدَةِ

Author: Yaḥyâ bin 'Abdalqâdir bin Abî Bakr

بن أبي بكر

The author, the date of whose death is not known, was the son of Shaikh 'Abdalqâdir, who served as a preacher in the holy mosque of Mecca during the reign of Sultân Ahmad III (A.H. 1115-1143=A.D. 1703-1730). Our author's grandfather, Abû Bakr, who held several distinguished posts under the Sharifs of Mecca, died in A.H. 1119=A.D. 1707. See the present work, fol. 9^b.

Beginning:—

الحمد لله على نعمته وصلاته وسلام على سيدنا محمد وصحبه
وآله وبعد فيقول العبد الفقير اللائذ بجنبه المستمسك بعترته وكتابه
يعبد بن عبد القادر بن أبي بكر الصديقي لطف الله به وبلغه غاية اربه
قد التمس من اجيته ختم ومتناهية اشارته غرم جمع ما مدح به سيدني
والوالد والدة الدان هما كسلفهما لبي طارف المجد و تالدة و اذا بذلك

شيء كثيри يضيق عنده نطاق الجمجم والتعميير قد فرقـت معظمـه ايديـ سـباـ تـواتـرـ ذلكـ علىـ لـسانـ منـ صـدقـ فيماـ اـنـبـاـ لـكـنـ بـقـيـتـ منـ ذـلـكـ بـقـيـاـ عـلـىـ ماـ قـيـلـ فـيـ الزـواـيـاـ خـبـيـاـ فـجـمـعـتـ فـيـ هـذـهـ الـوـرـاقـ مـاـ رـقـ منـ تـلـكـ الـبـقـيـةـ وـ رـاقـ النـجـ *

Written in Arabian Naskh.

Not dated. Probably, the latter part of the 18th century.

fol. 30-39.

II.

بيـتـ قـصـيدـ الصـدقـ

BAITU QASID AS-SIDQ.

Another work on the life of the aforesaid Shaikh 'Abdalqâdir, بـيـتـ قـصـيدـ الصـدقـ منـ ذـلـكـ الـطـراـزـ نـرـجـمـةـ عـنـ اـعـيـانـ بـنـيـ الصـدـقـ مـفـتـيـ الـحـجـازـ.

Author: Muhammad bin 'Ali bin Fadlallâh al-Husainî at-Tabarî
محمدـ بنـ عليـ بنـ فـضـلـ اللهـ الحـسـنـيـ الطـبـرـيـ

The author, who flourished in the middle of the 12th century of the Hijrah, was an intimate friend of Shaikh 'Abdalqâdir, who was alive at the time the present work was written, as appears from the following benedictory prayer at the end:—

دـامـ سـيـدـنـاـ رـاقـيـاـ لـوـجـ الـكـمـالـ مـحـفـظـاـ بـعـيـنـ عـذـيـةـ الـمـلـكـ
الـمـتـعـالـ بـنـيـ النـفـسـ وـالـهـلـ وـ الـمـالـ *

Beginning:—

الـحـمـدـ لـلـهـ الـذـيـ جـعـلـ نـظـمـ مـحـاسـنـ الـكـلـامـ دـابـ الـأـئـمـةـ جـلـةـ الـإـنـامـ النـجـ *

The author tells us, in his preface, that in a previous work of his, viz., a detailed history of the Hasani Sharifs of Mecca, entitled اـتـحـافـ فـضـلـاءـ الرـضـيـ نـتـارـخـ وـلـادـةـ بـنـيـ الـحـسـنـ, he had written a short account of Shaikh 'Abdalqâdir, which was included in that work along with short notices of certain other eminent scholars; but being dissatisfied with the brevity of this earlier account which he had written of the Shaikh, he had written the present work, devoted entirely to his life.

Written in Naskh. Dated, A.H. 1131=A.D. 1719.

fol. 40-57.

III.

A tract, without any title, containing poems composed by Shaikh 'Abdalqâdir on different occasions, collected and arranged by his son Yahyâ, the author of the first treatise.

Beginning:—

لسيدي الوالد ممتدحا حضرة مولانا المرحوم الشرييف سعد بن زيد في
اثناء رمضان سنة ١١٠٨ من مبجرد الكامل الموزن فضريه متفاعلاته و البيت
الاول مصرع و ذلك عند ما باشر خطبة عيد رمضان في السنة المذكورة *

The first of the poems, which was composed in praise of Sa'd bin Zaid, the Sharif of Mecca, in A.H. 1108=A.D. 1697, and was presented to him by the Shaikh on the day of 'Id al-Fitr after his recitation of the usual Khutbah of the 'Id prayer, begins thus:—

قلدت جيد الملك عقدا فسما علا حلا و عقدا

The present tract is written in the same hand as the first and seems to be a continuation of the same.

BIOGRAPHIES RELATING TO PARTICULAR LOCALITIES.

BAĞDÂD.

No. 799.

fol. 217; lines 21; size $10\frac{1}{2} \times 6\frac{1}{4}$; 8 x 4.

مختصر تاريخ بغداد

MUKHTASAR TÂRÎKH BAĞDÂD.

An abridgment of the *Târîkh Bağdâd*, a biographical dictionary of the celebrated men of Bağdâd, by Abû Bakr Ahmed bin 'Ali bin Sâbit al-Khatîb al-Bağdâdî (d. A.H. 463=A.D. 1071).

Author of the abridgment: Abû'l Yumn Mas'ûd bin Muhammed bin Ahmed bin Hâmid bin 'Ubaid al-Bukhârî ابو النمن مسعود بن محمد بن حمید بن عبید البخاری. He was born in Bukhârâ, but came with his father to Bağdâd, where he settled permanently, and died

there in A.H. 491=A.D. 1098. For his life, see *Al-Jawâhir al-Muâdiyah*, vol. ii, fol. 65^b.

Beginning:—

الحمد على و تجاوز العلم الجزي احاطة
 وهذا الكتاب الذي صنفه الشيخ ابو بكر احمد بن علي بن ثابت الخطيب البغدادي رحمة الله و سمه تاريخ بغداد كتاب جليل في هذا العلم نفيس فد تعب فيه و سهر و اطيل الزمان و الله تعالى يثبيه و يحسن اليه الا انه طويل وللاطالة آفات و افراها الملل و الملل داعية الترك وقد استخرت الله تعالى و اختصرته و ذكرت اسماء الرجال الذين ذكرهم على ترتيبه الخ *

The first three folios of the MS. are of a general character, and include a description of the palace of the Caliph, Muqtadir-billâh (A.H. 295-320=A.D. 908-932), and of the reception of the Greek ambassador in the former's court. The present abridgment, like the original, is divided into two parts; and the biographical notices are arranged in alphabetical order, excepting that the names beginning with Muhammâd have been placed first. The first part ends abruptly على بن حمزة ابو الحسن الاسدي المعروف بالكسائي on fol. 118^a, in the middle of the account of the Greek ambassador, with the following subscription, transcribed from the original copy:—

آخر الجزء الاول و يتلوه في الثاني و افق الفراغ منه في عشر ربيع الاول من سنة اثنى و اربعين و سبعمائة على يد الفقير الى الله تعالى محمد بن احمد بن ابي القاسم العباسي *

The second part begins on fol. 121^b with the concluding portion of the account of the female scholars of Bağdâd, beginning on fol. 213^b with خديجه بنت محمد بن علي and ending with زوجة المهدى

For other copies, see Bûhâr, No. 243, and Berlin, No. 9850. See also Hâj. Khal., vol. ii, p. 120; and Broek., vol. i, p. 329.

Written in fair *Naskh*, with numerous short lacunae. Fols. 118^b-121^a are blank.

Not dated. Probably, 18th century.

DAMASCUS.

No. 800.

fol. 223; lines 29; size $10 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

تاریخ دمشق

TÂRÎKH DIMASHQ.

A rare biographical dictionary of the celebrated men of Damaseus.

Author: Ṣiqataddin Abū'l-Qāsim 'Ali bin al-Ḥasan bin Hibat-allāh, called Ibn 'Asâkir (d. A.H. 571=A.D. 1176). See No. 765 above.

We learn from Hāj. Khal., vol. ii, p. 130, that Ibn 'Asākir wrote the present work in imitation of the *Tārikh Baġdād* of Ȣalīmad b. Ȣalī al-Khaṭīb al-Baġdādī (*vide supra*), and divided it into eighty parts, or *Mujallād*.

The present MS. contains the 31st and the 32nd parts; but the latter is wrongly placed first. The 31st part (foll. 112^a-223^b) begins abruptly with a portion of the account of 'Âsim bin Abî'n-Najûd (d. A.H. 128=A.D. 745), and ends with the following colophon:—

آخر الجزء العاشر بعد الثالثمائة وهو آخر المجلد الحادى و الملايين
من الأصل المنقول منه بخط القاسم تجزية ثمان مائة جزء في الف و ثمان
مائة كاسة من المنسخة الثانية . حمعباً تستعمل على ثمانين مجلدة *

The 32nd part (foll. 1-111) ends with a portion of the following chapter:—

ذكراً من أسماء عدد الله على قبده الحروف في اسمه آياته

* احمد احمد

The last notice is that of 'Abdallâh bin Busr Abû Safwân

Contents : —

Fol. 2a

Fol. 2b

Fol. 16^b.

ذکر صور اسمیہ عائیڈ

كتاب الحجارة

ذکر میں اسمہ عباد

نکره مدن انسانی عدالت

Fol. 79 ^a .	ذكر من اسمه عبد الله على ترتيب العروض في اسماء ابائهم و اجدادهم *
Fol. 130 ^b .	ذكر من اسمه العاص
Fol. 133 ^a .	ذكر من اسمه عالي
Fol. 133 ^b .	ذكر من اسمه عامر
Fol. 215 ^b .	ذكر من اسمه عائذ الله

No complete set of this valuable work is known to exist anywhere. A few of the different parts are described in Br. Mus., pp. 592, 177^a, 771^b; Br. Mus., Suppl., No. 658; Berlin, No. 9781; Goth., No. 1775; Cairo, vol. v, p. 25; Paris, No. 2137.

It would appear, from the colophon quoted below, that the present valuable copy, dated the Madrasah Mu'inîyah, Damascus, A.H. 614=A.D. 1217, was transcribed by Muhammâd bin Yûsuf al-Bîrzâlî (d. A.H. 636=A.D. 1239) from one written by the author's son, Al-Qâsim (d. A.H. 600=A.D. 1203):—

آخر الجزء العشرين بعد الثلثمائة وهو آخر المجلد الثاني و الثلاثين
من تجزئة جزء و تجلييد ثمانين مجلدة بخط القاسم بن الحافظ المعرخ
المصنف لهذا الكتاب رحمة الله وهي المنسخة الثانية و منها نقل كاتب
هذه الاحرف محمد بن يوسف بن ابي يداس البرزالي
الشبيلي وفقه الله بدمشق بالمدرسة المعينية عمرها الله تعالى يوم
الخميس ضعى العشرين من شهر ربیع الآخر سنة اربع عشرة و ستمائة *

Written in fair Magribî Naskh. In the 32nd part, foll. 101-2 have been misplaced; they should come after fol. 111. Foll. 55 and 56 are supplied in a later hand. Foll. 108-111 are seriously water-stained.

Eleven *Samâ'*, or certificates of audition, with dates ranging from the 24th of Shawwâl, A.H. 618=A.D. 1221 to Šafâr, A.H. 619=A.D. 1222, are noted by the scribe, Al-Bîrzâlî, in the margins of foll. 43^a, 60^a, 73^a, 88^b, 107^a, 125^b, 140^b, 156^a, 171^b, 187^a and 202^b. These indicate that the scribe studied the present MS. under the author's disciple, Qâdî Abû Naṣr Muhammâd bin Hibatallâh bin Muhammâd ash-Shirâzî (d. A.H. 635=A.D. 1237; see *Tabaqât* by Al-Isnâwi, fol. 140^b), in several sittings, sometimes held in the great mosque of Damascus and sometimes at the house of the said Qâdî.

In the *Samâ'*, on fol. 140^b, quoted below, our scribe adds that he studied the MS. also under Shihâbuddin Abû'l-Mahâsin Sulaimân bin Fadl al-Bâniyâsî, a disciple of the author, in the Madrasah al-`Âdiliyyah, on Thursday, the 12th of Rabî' I, A.H. 615=A.D. 1218:—

بلغت سماعاً بقراءتي من اول الجزء و عرضاً بالاصل على الغ فيه
القانحي ابي نصر محمد بن هبة الله بن محمد الشيرازي بسماعه من
المصنف والملحق في اجازته منه و ابذاه ابو الفضل محمد و ابو المفاخر
على و ابو الثناء محمود بن ابي بكر بن حمزة الهمداني و كتب محمد بن
يوسف بن محمد بن ابي يداس البرزالي الشيباني يوم الثلاثاء العشرين
من شوال سنة ثمان عشرة و ستمائة بمغارب القاضي بدمشق و سمعته قبل
ذلك على شهاب الدين ابي المحسن سليمان بن الغفل بن الحسن
البانيسي بسماعه من المصنف والملحق في اجازته بقراءة عبد العزيز ابن
هلاله و ابو اطاهر اسماعيل بن الانطاكي و ابنه ابو بكر محمد و عبد العزيز بن
عثمان الابيلي و محمد بن محمد البليخي و اخوه سليمان يوم الخميس
ثاني عشوة شهر ربيع الاول سنة خمس عشرة و ستمائة بالمدرسة العادلية *

At the end of each of the two parts are seven *Samā'*, transcribed from the original. These relate to the reading of the said original, in the presence of the author, by different pupils of his, in several sittings. The dates of these *Samā'* range from Friday, the 9th of Jumādā I, A.H. 562=A.D. 1167, to Friday, the 14th of Jumādā II, A.H. 562=A.D. 1167.

No. 801.

fol. 197: lines and size same as above.

The Same.

The fifty-first and the fifty-second parts of the work noticed above.

The first two folios have been misplaced; they should come after fol. 101, at the beginning of the fifty-second part.

The fifty-first part begins abruptly on fol. 3^a, with a portion of the account of 'Ali, the fourth Caliph, and ends on fol. 101^b, with the following colophon:—

آخر الجزء العاشر بعد الخمسين من الفرع و هو آخر المجلد
الحادي والخمسين من النسخة *

The fifty-second part begins with the account of 'Ali bin al-Muqallad al-Kinānī, surnamed Sadid al-Mulk (a renowned nobleman

of Syria, and chief of the fort of Shaizar, who died in A.H. 475=A.D. 1082), and ends with the chapter حرف الخاء في اباء من اسمه عمر. The last notice is that of 'Umar bin al-Khattâb, the second Caliph.

Contents:—

Fol. 4 ^a .	حرف الطاء في اباء من اسمه علي
Fol. 40 ^b .	حرف العين في اباء من اسمه علي
Fol. 71 ^b .	حرف الغين في اباء من اسمه علي
Fol. 72 ^a .	حرف الفاء في اباء من اسمه علي
Fol. 72 ^b .	حرف القاف في اباء من اسمه علي
Fol. 73 ^b	حرف الكاف في اباء من اسمه علي
Fol. 73 ^b .	حرف الميم في اباء من اسمه علي
Fol. 103 ^a	حرف النون في اباء من اسمه علي
Fol. 103 ^b .	حرف الهاء في اباء من اسمه علي
Fol. 106 ^a .	حرف الياء في اباء من اسمه علي
Fol. 111 ^b .	ذكر من اسمه عماره
Fol. 120 ^b .	ذكر من اسمه عمار
Fol. 156 ^b .	ذكر من اسمه عمران
Fol. 168 ^a .	ذكر من اسمه عمر - حرف الالف في اباء من اسمه عمر
Fol. 172 ^a .	حرف الباء في اباء من اسمه عمر
Fol. 174 ^a .	حرف الجيم في اباء من اسمه عمر
Fol. 174 ^b .	حرف الحاء في اباء من اسمه عمر
Fol. 178 ^a .	حرف الخاء في اباء من اسمه عمر

Written by the same scribe, Al-Birzâlî, at Damascus, in the Madrasah al-Mu'inîyah. Dated Sunday, the 25th of Jumâdâ I, A.H. 615=A.D. 1218.

Nine *Samâ'* are noted by the scribe in the margins of foll. 29^a 39^b, 99^b, 115^a, 134^b, 156^b, 175^a, 191^b and 197^b. The first three *Samâ'* record the reading of the 51st part in the presence of the author's nephew, Fâkrîddin Abû Mansûr 'Abdarrahmân bin Muhammad bin al-Hasan (*d.* A.H. 620=A.D. 1223; see *Tabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 181^b). The remaining six record the reading of the 52nd part before another nephew of the author's, Zain al-Umanâ' Abû'l-Barakât al-Hasan bin Muhammad bin al-Hasan (*d.* A.H. 627=A.D. 1220; see *Tabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 169^b), in several sittings held at the great mosque of Damascus. Portions of practically all the *Samâ'* have been cut off by the binder, including the dates, except in the case of the last five, the dates of which range

from Monday, the 12th of *Rabī' II*, A.H. 617=A.D. 1220, to Sunday, the 10th of *Jumādā I*, A.H. 617=A.D. 1220.

Five *Samā'* at the end of the 51st part, and one at the end of the 52nd, have been transcribed from the original, and record the reading of the said original, in the presence of the author, in several sittings held at the great mosque of Damascus during the period from Thursday, the 7th of *Rajab*, A.H. 563=A.D. 1168, to the 25th of *Rajab*, A.H. 563=A.D. 1168. Among those who attended these sittings were *Qāḍī Abū Naṣr Muḥammad bin Hibatallāh* *ash-Shīrāzī*, (d. A.H. 635=A.D. 1237; see *Tabaqāt* by *Ibn Qāḍī Shuhbah*, fol. 75^a) and the author's three nephews, *Zain al-Umanā' Abū'l-Barakāt al-Ḥasan*, *Abū Manṣūr 'Abdarrahmān*, and *Abū'l-Muẓaffar 'Abdallāh* (who died in A.H. 591=A.D. 1195; see *Tabaqāt al-Kubrā* by *As-Subkī*, vol. v, fol. 246^a).

Five volumes of this great work have been printed in A.H. 1330 under the title *التاریخ الکبیر*. The edition has been issued from the *Raudat ash-Shām* Press with notes and corrections made by 'Abdal qādīr Āfīdī Badrān.

SPAIN.

No. 802.

fol. 205; lines 21; size $12\frac{1}{2} \times 7$; $9\frac{1}{2} \times 4\frac{1}{2}$.

قلايد العتيبان في محسان الاعيان

QALĀ'ID AL-'IQYĀN FĪ MAHĀSIN AL-A'YĀN.

Biographical notices of elegant writers and poets of Spain, with quotations from their works.

Author: *Abū Naṣr al-Faṭḥ bin Muḥammad bin 'Ubaidallāh bin Khāqān al-Qaisī*. او نصر النجاشی بن محمد بن عبد الله بن خاقان القسی.

The author, a most elegant writer of Spain, was born at *Şakhrat al-Walad*, in the province of *Granada*; and was put to death in *Morocco* in A.H. 535=A.D. 1140, but according to some in A.H. 529=A.D. 1134. For his life, see *Yāqūt*, vol. vi, p. 124; *Ibn Khallikān*

(De Slane's translation), vol. ii, p. 455; *Mir'ât al-Janâ'î*, fol. 310^b; *Tâjat-Tabaqât*, vol. vi, part i, fol. 157^a; and *Dustûr al-I'lâm*, fol. 101^b.

Beginning:—

الحمد لله الذي راض لنا البيان حتى انقاد في اعنتنا الخ *

The contents of the work have been fully described in Berlin, No. 7410. See also Paris, Nos. 3318-23: Alger, No. 1727, *Nûr 'Uşmâniyah*, No. 4144; Br. Mus. Suppl., No. 664; Goth., Nos. 2130-2; Brock., vol. i, p. 339; *Hâj. Khal.*, vol. iv, p. 566.

The work was edited and published by Sulaimân al-Harâ'îrî. Paris, A.H. 1277, and reprinted in Bûlaq, A.H. 1283.

Written in fair *Naskhâ*, with vowel-points, within double red-ruled borders. The headings are in various colours. Foll. 46^a, 134^b and 162^b are blank.

Dated, the 26th *Shawwâl*, A.H. 1136=A.D. 1724.

The last folio contains a short biography of the author, extracted from the *Wafayât al-A'yân* of Ibn Khallikân.

Three fly-leaves at the end contain several notes and extracts from various other sources.

EGYPT.

No. 803.

fol. 148; lines 29; size $11\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5$.

رُفَعُ الْأَعْرَافُ مِنْ قَصَّةِ مَصْرُ

RAF' AL-ISR 'AN QU'DÂT MISR.

Lives of the judges of Egypt, from the time of the conquest of Egypt by 'Amr bin al-'Âs (d. A.H. 43=A.D. 663) down to the end of the 8th century of the Hijrah.

Author: *Shihâbuddîn Alîmad bin 'Ali*, called *Ibn Hâjâr al-Asqalânî* شهاب الدين احمد بن علي الشهري بن حجر العسقلاني (d. A.H. 852=A.D. 1449). See Lib. Cat. vol. v, part i, No. 159.

Beginning :—

الحمد لله الذي لا يعقب الحكمة ولا يراد لقضائه الحرج *

We are told in the preface that a certain Shamsaddin Muhammad bin Dâniyal (*d. A.H. 710=A.D. 1310*) composed a poem, containing the names of all the Qâdis of Egypt down to his own time, at the instance of Qâdi'l-Qudat Abû 'Abdallâh Muhammad bin Ibrâhîm bin Sa'dallâh (*d. A.H. 733=A.D. 1333*; see *Ad-Durâr al-Kâminah*, vol. ii, fol. 89^b). Subsequently, another scholar composed a continuation of this poem, including the names of the later Qâdis down to the end of the 8th century of the Hijrah. The Qâdis, whose names occur in these two poems, form the subject of the present biographical work, which was composed by the author at the request of his friends and based on the *Akhbâr al-Qudat* of Abû 'Umar al-Kindi (who died about A.H. 360 =A.D. 971), and the continuation of that work by Ibn Dûlâq (*d. A.H. 387=A.D. 997*; see *Husn al-Muhaðarah*, fol. 280^a). The author also derived materials from the *Qudat Misr* of Ibn al-Muyassir (see *Hâj. Khal.*, vol. i, p. 189); the *Akhbâr Misr* of Qutbaddin 'Abdalkarîm bin 'Abdannûr al-Halabi (*d. A.H. 735=A.D. 1335*; see *Ad-Durâr al-Kâminah*, vol. i, fol. 300^a); and the *Târikh Misr* of Taqiaddin Alîmad bin 'Alî, known as Ibn al-Maqrîzî (*d. A.H. 845=A.D. 1442*). Regarding the arrangement of the work, our author himself, as he tells us, divided it into several *Tabaqât* on a chronological basis; but from the following note, at the end, it appears that the work was subsequently abridged, corrected and rearranged on an alphabetical basis, by 'Izzaddin Alîmad bin Ibrâhîm al-Hanbalî (*d. A.H. 876=A.D. 1471*; see *As-Suhub al-Wâbilah*, fol. 12^b):—

قد كان المصنف اولاً صنفه على اطباق فاستعاره سيدنا العلامة عزالدين الحذبلي منه وكتب منه لنفسه نسخة و زينها على الحروف مع الاختصار والتعميد على من زرجم فتبه من سدق العلم وغير ذلك *

The notices begin with the account of Ibrâhîm bin Ishâq al-Qârrî, and end with that of Yûnus bin Muhammâd al-Maqdisî, being followed by the usual chapters on those who are known by their *Kunyah* and *Laqab*.

For other copies, see Paris, No. 2149; Cairo, vol. v, p. 60; and *Asafiyah*, p. 336. See also Brock., vol. ii. p. 70; and *Haj. Khal.*, vol. iii, p. 473.

The present copy, which is written in fair Naskh, was transcribed at the instance of the founder of the library. Dated. A.H. 1310 = A.D. 1893.

A table of contents is prefixed to the work.

No. 804.

foll. 294; lines 19; size $6\frac{1}{2} \times 5\frac{1}{4}$; $4\frac{1}{3} \times 3\frac{1}{2}$.

بغية العلماء والرواة

BUGYAT AL-‘ULAMĀ’ WA’R-RUWĀT.

Lives of the judges of Egypt, who flourished in the 9th century of the Hijrah, being a continuation of the preceding work.

Author: Shamsaddin Abū'l-Khair Muhammād bin Abdarrāhman as-Sakhawī شمس الدين ابو الخير محمد بن عبد الرحمن السخاوي (d. A.H. 902=A.D. 1497). See Lib. Cat., vol. v, part ii, No. 298.

The present copy, which is slightly defective, wanting one or two folios from the preface, opens abruptly thus:—

* على الحرف - اعرضت عن ذكر كثير من لا يرضونه النج

The biographical notices are arranged in alphabetical order, beginning with ابراهيم بن محمد بن عبد الله بن سعد القاصي ... and ending with شمس الدين العبسى .
 يحيى بن محمد بن محمد بن محمد بن مخلوف بن عبد السلام .
 احمد بن مخلوف بن عبد السلام .

For other copies, see Paris, No. 2150; and Leyden, No. 905. See also Hāj. Khal., vol. ii, p. 60; and Brock., vol. ii, p. 35.

The present copy was transcribed, as stated in the colophon, at the holy mosque of Mecca, within the author's life-time, in A.H. 894=A.D. 1489. To the three marginal notes, on foll. 18^a, 103^b and 131^a, which are written in a different hand, is appended the remark مذا خط المؤلف, meaning that these notes are in the author's handwriting.

Written in Arabian Naskh, with a few marginal notes. The headings are in red. Foll. 180 and 189 are misplaced, and should come after foll. 188 and 179, respectively. Foll. 264^a and 290^a contain short lacunae.

علي بن احمد بن علي بن عمر بن ابي بكر بن سالم الشهير :
 بالشوابطي

YEMEN.

No. 805.

foll. 233; lines 26; size $8 \times 5\frac{1}{2}$; 6×4 .

تحفة الزمن في تاريخ سادة اليمن

**TUHFAT AZ-ZAMAN FI TÂRÎKH
SÂDÂT AL-YAMAN.**

An abridgment of the *As-Sulûk fi Tabaqât al-‘Ulamâ’ wa'l-Mulûk* of Muhammâd bin Yûsuf al-Janâdî (d. A.H. 732=A.D. 1332), with useful additions, by Badraddîn Abû ‘Abdallâh al-‘Husain bin ‘Abdarrâhîmân bin Muhammâd al-Hasâni, called Al-Ahdâl بدر الدين ابو عبد الرحمن بن محمد الحسني الشير بالاعدل. He was born at Al-Fâkihâriyyah, A.H. 779=A.D. 1378; visited Al-Marâwiyah in A.H. 795=A.D. 1393, and Abyât Husain in A.H. 798=A.D. 1396, in pursuit of learning; and studied under several eminent scholars. Our author visited Mecca no less than five times. He produced several works on various subjects. Besides the present work and those mentioned in Brock., vol. ii, p. 185, the following compositions of his are enumerated by his disciple, ‘Umar Ibn Fahd, in the *Al-Mu‘jam* (No. 727 above), fol. 76^b:

اللّمّة المقنّع في ذكر الفرق المبتدعة ; حوثي على محبّج البخاري
عدة المنسوخ من الحديث ; طبقات الأئمّة الشّعرية ; الكفّاه في تحصين الرواية
؛ القول المتنصر على الدّعوّي الفارقة لحّة ابى العباس الخضر ; مطالب اهل القرىه
؛ كتاب الرواية ; شرح اسماء الله الحسني ; الاشارة الوجيزه الى المعاني العزيزه
القصيدة الالامه في السلوك ; جواب مسئلة القدر.

Our author died at Abyât Husain on Thursday, the 9th of Muharram, A.H. 855=A.D. 1451. For his life, see *Al-Qabas al-Hawî*, vol. i, fol. 65^b; and *Al-Mu‘jam* by Ibn Fahd, fol. 76^b.

Beginning:—

الحمد لله المتوحد بالعظمة و الكبرياء و اني لما وقفت على
تاریخ القانی العلامة ابی عبد الله محمد بن یوسف بن یعقوب بن جبیل
المعروف بالبهاء الجذدي نسبة الى الجندي المعترض المعروف تغمدة الله

سِرِّحَمَتَهُ الدِّيْنِ قَصْدَتْ بِهِ بَيْانَ تَوْارِيْخِ عَلَمَاءِ الْيَمَنِ وَفَضْلَائِهَا..... قَصْدَتْ إِلَى
إِنْتِخَابِهِ تَسْهِيلًا عَلَى طَلَابِهِ مَعَ مَا اغْمَدَ إِلَيْهِ لَنْ شَاءَ اللَّهُ تَعَالَى مِنْ زِيَادَاتِ
مُسْتَحِسَنَاتِ وَسَمِيَّتَهُ تَحْفَةُ الزَّمِنِ فِي تَارِيْخِ سَادَاتِ الْيَمَنِ النَّمَاءُ *

Contents :—

1. Life of the Prophet, fol. 4^a.
2. Those learned companions of the Prophet who visited Yemen, fol. 8^b.
3. The followers of the companions of the Prophet and other early scholars and holy men, who lived in various parts of Yemen, fol. 13^b.
4. Short notices of Imām Abū Ḥanifah, Imām Mālik and the authors of the six canonical books of Ḥadīṣ, fol. 27^a.
5. Those eminent men who visited or went to live in Yemen about the beginning of the third century of the Hijrah, with a short account of Imām Shāfi‘ī, whose doctrines of jurisprudence were first published in Yemen, fol. 30^a.
6. A meagre chronological account of the governors of Yemen, from the Prophet's time down to the reign of ‘Abbāsid Caliph Al-Mu‘taṣid (A.H. 279–289=A.D. 892–902), fol. 36^b.
7. The Qarāmītah, an off-shoot of the Shī‘ah sect, who came into existence in Yemen about the end of the third century of the Hijrah, fol. 47^b.
8. Biographical notices of learned and holy men of Yemen, from the beginning of the fourth century of the Hijrah down to the author's time, arranged geographically, fol. 53^b.

The present copy is incomplete at the end, and breaks off with the words :—

وَمِنْ عَلَمَاءِ عَدْدَةٍ فِي أَخْرِ الْعَامَةِ الْثَّامِنَةِ وَأَوْلِ التَّاسِعَةِ جَمَاعَةٌ

* من

A fragment, which apparently contains the last portion of the work, is described in Br. Mus. Suppl., No. 670. See also Brock., vol. ii, p. 184; and Hāj. Khal., vol. ii, p. 227.

Written in ordinary Naskh, with occasional notes and commendations in the margins. Not dated. Probably 18th century.

A table of contents is prefixed to the work.

TURKEY.

No. 806.

foll. 130; lines 19; size $7\frac{1}{3} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

العقد المنظوم في ذكر أفضلي الروم

AL-'IQD AL-MANZŪM FĪ DIKR
AFĀDIL AR-RŪM.

A work containing biographical notices of learned men who lived under the Ottoman Sultāns, from the time of Sulaimān I (A.H. 926-974=A.D. 1520-1566) down to the 10th year of the reign of Murād III (A.H. 982-1003=A.D. 1574-1595).

Author: 'Ali Âfindî bin Bâli bin Muḥammad Bek, called Chamnaq. على أفندي بن بالي بن محمد بك المعروف بچمنق. He died in A.H. 992=A.D. 1584. See Brock., vol. ii, p. 426.

Beginning:—

يا من فدر الآجال و جعل لها مددنا الخ *

We learn from Hāj. Khal., vol. iv, p. 66, that the present work is a continuation of the *Ash-Shaqā'iq an-Nu'māniyah* of Tāshkuprīzādah (d. A.H. 968=A.D. 1560). Both works have been printed at Cairo, A.H. 1299-1310, along with the text of *Wafayāt al-A'yān* by Ibn Khallikān, in the margin of which they are printed.

Copies: Berlin, Nos. 9883-4; Ref., No. 135; Paris, No. 2163, Br. Mus., No. 960; Wien, No. 1183; Cairo, vol. v, p. 89; Rāmpūr, p. 641.

Written in fair Naskh, with the headings in red. Dated, Tuesday, the 22nd Muḥarram, A.H. 1039=A.D. 1629.

Scribe: فضل بن على بن محمد بن جمال الدين.

A fly-leaf at the beginning contains the seal and signature of one Mirzā Muḥammad bin Mu'tamad Khān, dated A.H. 1137=A.D. 1724.

HADRAMAUT.

No. 807.

foll. 375; lines 17; size $9 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4$.

المشرع الروي في مناقب بنى علوي

AL-MASHRA' AR-RAWI FI MANAQIB
BANI 'ALAWI.

Biographical notices of the descendants of 'Ali, the fourth Caliph, especially of those who settled in the province of Hadramaut, complete in three separate volumes.

Author: Jamālāddin Abū 'Alawī Muḥammad bin Abī Bakr bin Aḥmad bin Abī Bakr bin 'Abdallāh ash-Shillī al-Hadramī
أبوعلوي محمد بن أبي بكر بن أبي بكر بن عبد الله الشلناني الحضرمي (d. A.H. 1093=A.D. 1682), for some account of whom see No. 660 above.

In the preface, the author enumerates the following sources, from which he derived materials for the present work:—

I. العوامر الشفاف في كرامات السادة الأشرف, by 'Abdarrahmān bin Muḥammad al-Khatīb al-Anṣārī (who flourished in the 9th century of the Hijrah).

II. البرقة المشبقة في الخرقه الانيقه, by 'Alī bin Abī Bakr bin 'Abdarrahmān as-Saqqāf (d. A.H. 895=A.D. 1490; see the present work, vol. iii, fol. 151^a).

III. غرر البهاء الضوئي في مناقب السادة بنى علوي, by Muḥammad bin 'Alī Bā 'Alawī (d. A.H. 960=A.D. 1553; see An-Nūr as-Sāfir, fol. 127^a).

IV. التربان الوف ناخبار السادة الأشرف, by 'Umar bin Muḥammad bin Ahmad Bā 'Alawī (d. A.H. 972=A.D. 1564; see the present work, vol. iii, fol. 228^b).

V. المنهل الصاف, by 'Abdallāh bin 'Abdarrahmān bin Hārūn an-Nahwī (d. A.H. 984=A.D. 1576; see an-Nūr as-Sāfir, fol. 181^b).

VI. العقد النبوى, by Shaikh bin 'Abdallāh al-'Aidarūs (d. A.H. 919=A.D. 1513; see An-Nūr as-Sāfir, fol. 50^b).

VII. النور السافر, by Shaikh 'Abdalqādir (see No. 659 above).

The whole work is divided into a *Muqaddimah*, two chapters and a *Khātimah*. The *Muqaddimah* deals chiefly with the excellence

and virtues attaching to blood-relationship with the Prophet. The first chapter contains a genealogical account of the descendants of 'Ali, their dispersion in different places, and an account of the 'Alawis, who settled in Tarim, a city in the province of Hadramaut. The second chapter contains biographical notices of the 'Alawis, arranged in alphabetical order, except that the names beginning with Muhammad have been placed first, as a mark of respect for the Prophet's name. The *Khâtimah* deals with the ceremonies and miraculous circumstances associated with a number of *Khirqah* (or spiritual robes), used in some houses of the 'Alawis of Hadramaut.

Vol. I.

Beginning:—

الحمد لله الذي يشرح بمعارف العورف عدور اولئك *

The present volume ends with the first section of the second chapter, containing notices of those persons whose names were Muhammad.

انهت تراجم المحمدرين و بانهائنا بداع—
المصنف رضي الله عنه بذكر الباقيين من السادة العلوبيين على ترتيب حروف الهجاء
عنداء ذكر ابراهيم على شرط الكتاب .

A copy of the work is noticed in *Âṣafiyah*. p. 342.

Written in bold *Naskh*. The first fol. is supplied in a later hand.

Dated, the 30th *Shawwâl*, A.H. 1265=A.D. 1848.

عبد الرحمن بن عبد الرحمن بن علي العلوي .

No. 808.

fol. 294: lines and size same as above.

The Same.

Vol. II.

ابراهيم بن علي بن علوي بن محمد بن عبد القادر بن شمس بن عبد الله عبد الرحمن بن محمد بن شمس بن عبد الله العبدروس .

Written in the same hand as the above. Foll. 1-13 are added in a later hand.

Dated, the 7th *Rabi' I*, A.H. 1265=A.D. 1848.

The last folio contains a seal of the State Library of Haidarâbad,

with a note by 'Imâd al-Mulk, an official of the Niżâm's Government, in which he states that the present copy was presented to this library in exchange for other works.

No. 809.

foll. 260; lines and size same as above.

The Same.

Vol. III.

عَدَ اللَّهُ بْنُ أَبِي سَكْرَ بْنِ عَبْدِ الرَّحْمَنِ
Beginning with the account of *السَّقَاف* and ending with the *Khadîmah* (fol. 241^a).

Written in the same hand as the above.

Dated, the 14th Rabi' II, A.H. 1265=A.D. 1848.

All three volumes have been collated by one Shihâbaddin Muḥammad bin 'Abdallâh bin al-Ḥusain al-'Alawî, as stated in the following note at the end:—

بلغ مقابله ذلك الكتاب عندي و أنا العبد أضعف عباد الله الجميين
محمد بن عبد الله بن الحسين شهاب الدين العلوي سامحة الله *

INDIA.

No. 810.

foll. 416; lines 14; size $9\frac{1}{2} \times 6$; $7\frac{1}{4} \times 4$.

سبحة المرجان في آثار هندوستان

SUBHAT AL-MARJÂN FÎ ÂŞÂR
HINDUSTÂN.

A work containing biographical notices of eminent scholars of India, arranged in chronological order.

Author: Mîr Ǧûlâm 'Alî al-Ḥusainî al-Wâsiṭî al-Bilgarâmî, poetic-

ally called *Āzād* (d. مير غلام علي الحسيني الواسطي البلغاري المتخلص بناءً A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

تبارك من جعل السبعة المعلقة حيرة لعيون العقاد الخ *

The entire work is divided into four chapters, as follows:—

- I. On the excellence and eminence of India, fol. 4^b.
- II. Biographies of learned men of India, fol. 36^a.
- III. On Rhetoric, both in Sanskrit and Arabic literature, fol. 174^b.
- IV. On Love, both from the Indian and Arabian points of view, fol. 314^b.

The first and the third chapters really comprise two separate works of the author, entitled *Shammāmat al-Anbar* and *Tasalliyat al-Fuwād*, respectively; but he has incorporated them in the present work. The date of composition, A.H. 1177=A.D. 1763, is obtained from the following chronogram:—

تجلو البصيرة سبحة المرجان *

Written in *Naskh*, with the headings in red. On foli. 291^b, 292^b, 293^b and 294^a, short spaces have been left blank for diagrams. Not dated. Apparently, 19th century.

The work has been lithographed in Bombay, A.H. 1303.

No. 811.

fol. 149; lines 17; size 8½×5; 6×3.

The Same.

Another copy of the same work, containing only the first two chapters.

The following colophon suggests that the present is an autograph copy, written by the author, Al-Bilgariamī, himself:—

تمت بعونه تعالى هذه النسخة على يد مؤلفها الفقير ازاد الحسيني
الواسطي البلغاري عفى عنه في الحادى عشر من شوال المكرم سنة
نماذن و مائة و اف *

Written in fair *Naskh*, with occasional rubrics.

Dated, the 11th *Shawwāl*. A.H. 1180=A.D. 1767.

COSMOGRAPHY AND GEOGRAPHY.

No. 812.

fol. 113; lines 17; size 11×7; 8×4.

مِرَاجِعُ الْأَطْلَاعِ عَلَى اسْمَاءِ الْأَمْكَنَةِ وَالْبَقَاعِ

MARĀŚID AL-ITṬILĀ‘ ‘ALĀ ASMĀ‘
AL-AMKINAH WA’L-BIQĀ‘.

An abridgment of Yāqūt al-Ḥamawī's well-known geographical work, entitled *Mu’jam al-Buldān*, made by the author himself.

On the title-page, the work is wrongly ascribed by the Scribe to Abū Bakr Ahmad bin Mūsā bin Mardawāih, who died in A.H. 478=A.D. 1085. The real author, Yāqūt, mentions on fol. 42^a the name of his patron and intimate friend, Qāḍī Jamālāddīn Abū'l-Ḥasan 'Ali bin Yūsuf al-Qiftī (d. A.H. 646=A.D. 1248); and in the following passage, on fol. 76^a, he mentions another work of his, entitled *Al-Mabdā’ wa'l-Ma’āl* (see Ḥāj. Khal., vol. v, p. 362):—

وَفِدَ ذِكْرَتَ قَصَّةٍ هَوَالِ الرِّيَدِيَّةِ فِي كِتَابِ الْمَبْدَأِ وَالْمَآلِ

The same work is again referred to on fol. 94^b, thus:—

وَفِدَ ذِكْرَتَهَا فِي كِتَابِهِ الْمُوسَمِ بِالْمَبْدَأِ وَالْمَآلِ فِي التَّارِيخِ *

Again, the latest date referred to is A.H. 625=A.D. 1228, long after the death of Abū Bakr, to whom the work has been wrongly ascribed.

For the present abridgment, as well as other abridgments of the *Mu’jam al-Buldān*, see Ḥāj. Khal., vol. v. p. 623.

The present MS. does not contain any preface, and begins at once with an account of Ābah:—

آبَهُ بِالْبَاءِ الْمُوَحَّدَةِ فَالْأَبُو سَعْدُ قَالَ الْحَافِظُ أَبُو بَكْرٍ أَحْمَدُ بْنُ مُوسَى

بْنُ مُوسَيْدٍ آبَهُ فَرِيَّةٌ مِنْ سَوْةٍ مِنْهَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ آلَبِيُّ سَكُنُ الرَّبِّ

الْخَ *

The author, Yāqūt, a scholar well-versed in geography, whose full name is Shihābuddīn Abū 'Abdallāh Yāqūt bin 'Abdallāh ar-Rūmī al-Ḥamawī ابو عَبد اللَّه يَاقُوت بْن عَبد اللَّه الْحَمَوْيِي الْرُّومِيُّ.

was born in A.H. 575=A.D. 1179. In his childhood, he was carried off as a captive to Bağdâd, where he was sold to a merchant who, in order to make him a useful hand for his business, sent him to school. There he acquired a considerable knowledge in various branches of learning, and was subsequently employed by his master as a travelling agent, in which capacity he visited numerous distant places. In A.H. 596=A.D. 1199, following a disagreement with his master, he was given his freedom. Beginning as a copyist, he soon became a great dealer in books. In A.H. 613=A.D. 1216, he went to Khurâsân, and stayed for some years at Marw, where he wrote his famous geographical dictionary, *Mu'jam al-Buldân* (which has been edited and published by F. Wüstenfeld, in six vols., Leipzig, A.D. 1866-73). In A.H. 616=A.D. 1219, he joined the army of 'Alâ'addîn Muhammad, the King of Khwârizm (A.H. 596-617=A.D. 1199-1220); but, on the defeat of this army by the invading Tartars, he fled to Aleppo, where he arrived in a miserable condition, and settled permanently. He wrote several valuable works, and died on the 20th Ramadân, A.H. 626=A.D. 1229. See *Mir'ât al-Janâن*, fol. 390^b; *Ibn Khallikân* (De Slane's translation), vol. iv, p. 9; *Dustûr al-I'lâm*, fol. 154^b; and *Iktifa' al-Qunû'*, p. 56.

For other copies, see Paris, No. 2232; Goth., No. 1506; Yekî Jâmi', No. 2338; and Cairo, vol. v, p. 146.

An abridgment of the *Mu'jam al-Buldân* by Şafiîdîn 'Abdal-mu'mîn bin 'Abdalhaqq (d. A.H. 739=A.D. 1338), with the title عِرَاصَةُ الْأَطْلَاعِ عَلَى اسْمَاءِ الْمَكَانَةِ وَالْمَقَامَةِ, has been edited and published by Juynboll, Leyden, A.D. 1850-64.

A modern copy; and incorrect. Written in fair *Naskh*, within double red and blue ruled borders.

Not dated. Apparently, about the end of the 19th century.

No. 813.

fol. 147: lines 13; size 9×5½: 7×4.

The Same.

Another copy of the preceding work. It has also no preface, and is identical with the copy noticed above.

A modern copy. Written in fair *Naskh*, with the headings in red. Foll. 120^b and 121^a are blank.

Not dated. Apparently about the end of the 19th century.

No. 814.

fol. 346; lines 15; size 15×10; 12½×6.

أثار البلاد و أخبار العبار

ÂŞÂR AL-BILÂD WA AKHBÂR
AL-IBÂD.

A fragment of the geography of Zakarîyâ bin Muhammâd bin Maḥmûd al-Qazwînî زکریا بن محمد بن مهمند القزوینی, described in Berlin, No. 6043, under the title, 'Ajâ'ib al-Buldân.

The author, who traced his descent from the Prophet's companion 'Anas bin Mâlik, was born at Qazwîn in A.H. 600=A.D. 1203. He held the post of Qâdî, at Wâsît and at Hillah, under the last 'Abbâsîd Caliph, Al-Musta'sim-billâh (A.H. 640-656=A.D. 1242-1258), and died in A.H. 682=A.D. 1283. See Brock., vol. i, p. 481.

The work is divided into four *Mugaddimah* and seven *Iqlîm* (climates); but the present fragment contains only the first four *Iqlîm*. It begins abruptly with the following words:—

من الجنوب الى الشمال عرضا وانها مختلفه الطول و العرض
الإقليم الاول فان طوله من المشرق الى المغرب نحو آلاف فرسخ النج *

The *Iqlîms* are as follows:—

I. Fol. 1 ^b .	الإقليم الاول لرجل
II. Fol. 42 ^b .	الإقليم الثاني للمشربي
III. Fol. 85 ^b .	الإقليم الثالث للمرج
IV. Fol. 184 ^a .	الإقليم الرابع للشمس

The fourth *Iqlîm* breaks off in the middle of the account of Hamadân.

For other copies, see Br. Mus., pp. 441^a, 737^b; Br. Mus. Suppl., No. 697; Goth., No. 1526; Paris, Nos. 2235-38; Yekî Jâmi', No. 2334; Cairo, vol. v, p. 2; and Waliaddîn, No. 2334. See also Hâj. Khal., vol. iv, p. 186.

The work has been edited and published by F. Wüstenfeld, in two vols., Göttingen, A.D. 1848.

Written in fair bold Naskh, with the headings in red. The correct order of the folios, after fol. 337, should be thus:—341, 339-340, 342, 345-346, 338, 343-344. Not dated. Apparently 16th century.

No. 815.

foll. 157; lines 21; size 10×7 ; $7 \times 4\frac{1}{2}$.

عجائب المخلوقات و غرائب الموجودات

‘AJÂ’IB AL-MAKHLÛQÂT WA
GARÂ’IB AL-MAWJUDÂT.

The second *Maqâlah* of the ‘Ajâ’ib al-*Makhlûqât*, or Wonders of Creation, by the author of the preceding work.

According to Hâj. Khal., vol. iv, p. 188, the work is divided into four *Muqaddimah* and two *Maqâlah*. The present copy, which contains only the second *Maqâlah*, dealing chiefly with natural history, begins with the following prefatory note:—

الحمد لله الذي خلق فسوى والذى قدر فهوى اما بعد
فقد اردنا ان نذكر بعض عجائب مادون فلك القمر من كرة الايثر و عجيبة
آثارها و كرة اليماء و سحبها و امطارها و كرة الماء و حيوانها و بخارها و كرة
الارض و جبالها و انهارها و فوائد معادنها و خواص نباتها و اشجارها *

The contents of this *Maqâlah* fully agree with those of the copy noticed in Berlin, No. 6161.

For other copies, see Br. Mus. Suppl., Nos. 698, 699; Rosen, Institut, No. 64; India Office, Nos. 723-25; Goth. Nos. 1503-8; Paris, Nos. 2173-80; Cairo, vol. v, p. 85; Köpr., No. 201; Nûr ‘Uşmâniyah, Nos. 3024-27; and Ayâ Sûfiyah, No. 2938.

The work has been edited and published by F. Wüstenfeld, Gottingen, A.D. 1848; and a portion of it has been translated into German by Dr. Ethè, Leipzig, A.D. 1868. The text has been printed in Cairo, A.H. 1309, on the margins of Ad-Damîri’s *Hayât al-Haiwân*.

A Persian translation of the work was lithographed in Teheran, A.H. 1264; and another edition of the same version was printed in Lucknow, A.H. 1283. See Brock., vol. i, p. 481; and Iktifa’ al-Qunû, p. 53.

Written in fair *Naskh*, with the headings in dark red. Slightly water-stained, and worm-eaten.

Dated, Friday, the 22nd Ramadân, A.H. 995=A.D. 1587.

سُبْحَانَ رَبِّ الْعَالَمَاتِ

The title-page contains several seals and ‘*Arddidah*, two of which are of great importance, viz., one of Mahâbat Khân Shâhjahâni

(d. A.H. 1085=A.D. 1674), and the other of 'Abdarrashid Dailami (d. A.H. 1085=A.D. 1674), the celebrated calligrapher of Shâh Jahân's court.

No. 816.

fol. 113; lines 25; size 10×7: $7\frac{1}{2} \times 5$.

خريدة العجائب و فريدة الغرائب

KHARÎDAT AL-'AJÂ'IB WA FARÎDAT AL-ĞARÂ'IB.

A cosmographical work by Zainaddin Abû Ḥafṣ 'Umar bin al-Muẓaffar bin 'Umar bin Muḥammad bin Abi'l-Fawâris bin 'Alî al-Ma'arrî al-Ḥalabî, better known as Ibn al-Wardî. **زَيْنُ الدِّينِ أَبُو حَفْصِ عُمَرَ بْنُ مُحَمَّدِ بْنِ أَبِي الْفَوَارِسِ بْنِ عَلِيٍّ الْمَعْرِيِّ الْعَلَبِيِّ الْمُعْرُوفِ بِنِ الْوَرْدِيِّ**. An eminent grammarian and an elegant writer, as well as a good historian and a jurist of Aleppo. He was born at Ma'arrat an-Nu'mân in A.H. 668=A.D. 1269; studied under Qâdi'l-Quḍât Sharafaddin Abû'l-Qâsim Hibatallâh bin Najmaddin al-Bârizî (d. A.H. 738=A.D. 1338; see *Ad-Durar al-Kâminah*, vol. ii, fol. 318^b); and held the post of Qâdi at Aleppo and other places. He subsequently resigned his position as Qâdi; and devoting himself entirely to the cause of learning, produced a large number of books. He was also a good poet. As-Subkî, in his *Tabaqât al-Kubrâ*, vol. vii, fol. 294^a, remarks that the verses of Ibn al-Wardî are more precious than jewels and sweeter than sugar. Ibn Hajar al-Asqalânî, in his *Ad-Durar al-Kâminah*, vol. ii, fol. 60^b, says that he was in possession of a very fine copy of the *Dîwân* of Ibn al-Wardî. He died at Aleppo in A.H. 749=A.D. 1348. See *Ad-Durar al-Kâminah*, vol. ii, fol. 59^b; *Buğyat al-Wu'ât*, fol. 293^b; *Tabaqât al-Kubrâ* by As-Subkî, vol. vii, fol. 294^a; *Tabaqât* by Ibn Qâdi Shuhbah, fol. 142^a; *Muntakhab as-Sulûk*, fol. 41^b; *Tâj at-Tabaqât*, vol. viii, fol. 153^a; *Dustûr al-Ilâm*, fol. 154^a; and Brock., vol. ii, p. 140.

Beginning:—

الحمد لله غافر الذنب قبل التوب شديد العقاب الخ *

We are told in the preface that, in compiling the present work, the author consulted the following authorities, viz., the *Murâj ad-Dahab* of Al-Mas'ûdî (d. A.H. 346=A.D. 957); the *Şark at-Tađkirah* of Naşîraddin at-Tusî (d. A.H. 672=A.D. 1273); the *Taqwîm al-Bilâd* of Al-Balkhî (d. A.H. 340=A.D. 951); *Al-Masâlik wal Mamâlik* of Al-

Marâkashî (see Hâj. Khal., vol. v, p. 511); the 'Ajâ'ib al-Makhlûqât of Ibn al-Asîr al-Jazarî (d. A.H. 630=A.D. 1232); the *Kitâb al-Ibtidâ* (probably, *Al-Bidâ' wa't-Târikh* of Al-Balkhî; see Hâj. Khal., vol. ii, p. 23): and the Arabic translation of the geography of Ptolemy (see *ib.*, p. 602).

For the contents of the work, see Berlin, No. 6046. For other copies, see Goth., Nos. 1514-17; Paris, Nos. 2188-2206; Alger, No. 1533; Br. Mus., p. 611^a; Br. Mus. Suppl., No. 701; Cairo, vol. v, p. 46; Ayâ Sûfiyah, No. 2611; Hamîdiyah, No. 937; Nûr 'Uşmânîyah, No. 3020; Aşafîyah, p. 584; India Office, No. 726; and München, No. 461. See also Hâj. Khal., vol. iii, p. 132.

The work has been edited and published, with a Latin translation, by Hylander, Lund, A.D. 1823. The text has been again edited and published by Tornberg, under the title, *Fragmentum libri Margarita mirabilium*, etc., Upsala, A.D. 1835-39. It has been repeatedly printed and lithographed in Cairo, A.H. 1276, 1280, 1289, 1298, 1302, 1303 and 1309.

The present copy contains the following appendices :—

I. قيادة [الدر] المتنور في ذكربعث ونشر، a poem on the day of resurrection, by 'Abdal'azîz bin Alîmad ad-Dîrinî (d. A.H. 694=A.D. 1295; see Ibn Qâdî Shuhbâh, fol. 101^a), fol. 106^b.

Beginning :—

الله اعلم مما جال في الفكر
وحكمة في البرايا حكم مقتدر

II. جدول فيه حساب الغالب و المغلوب، a table intended for taking omens and foretelling success or defeat, fol. 109^a.

III. فصل في موضوع الشطرنج وما فيه من الحكم, a poem by Muhammâd bin Sâlih Ibn al-Habbâriyah (d. A.H. 504=A.D. 1110; see Ibn Khallikân, vol. iii, p. 150), on the game of chess, fol. 109^b.

Beginning :—

الشاة لا يحضر عند الشاة

لأنها من أعظم الدوائي

IV. لامية ابن الوردي, a poem by Ibn al-Wardî, the author of the *Kharîdat al-'Ajâ'ib*, fol. 111^a.

Beginning :—

اعزل ذكر الاغانى و الغزل

وقل الفضل و جانب من هزل

V. A poem by one Muḥammad al-Mahdī, addressed to the jurists of Constantinople, inviting their opinion on a matter relating to his wife's claim to certain property, as a note prefixed to the poem explains, fol. 112^b.

Beginning:—

ارجوا الغياث بناصر الا سلام

و مَرْيَدِيَّة بالسن الا قلام

Written in Maḡribī Naskh, with the headings usually in red, and some in light green. A map of the world occupies foll. 3^b and 4^a. A sketch of the Ka'bah is given on fol. 31^a.

Foll. 91–100 are wrongly placed after fol. 110. Fol. 3^a is blank.

Dated, the 9th Rabī' I, A.H. 1192 = A.D. 1778.

محمد بن عبد الرحمن بن الطافع:—

No. 817.

fol. 139; lines 21; size $8 \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work.

It has the same appendices as the copy noticed above, with the exception of the two last.

Written in Naskh, with the headings in red.

Not dated. Probably, about the end of the 18th century.

Scribe: احمد المحتلي الشافعي الازمري.

No. 818.

fol. 110; lines 29; size $11\frac{1}{2} \times 8$; 9×6 .

The Same.

Another copy of the same work.

It has only one appendix, viz., the first.

Written in Maḡribī Naskh, with the headings in red. Fol. 107^b contains a blank space; but there is no break in the context.

Dated, A.H. 1244 = A.D. 1828.

TOPOGRAPHY.

No. 819.

foll. 84; lines 21-23; size 8×6 ; 7×4 .

نَزْهَةُ الْأَنَامِ فِي مَحَاسِنِ الشَّامِ

NUZHAT AL ANÂM FÎ MAHÂSIN
ASH-SHÂM.

A work giving a topographical account of Damascus, with a description of the beauties of the place and copious poetical quotations.

The title as given above is that contained in the preface, fol. 2^a. The author does not reveal his proper name; but, in quoting his own verses on foll. 37^b and 52^b, he refers to himself by his *Nisbah*, Al-Badrî (قال مولى الله البدرى). In Hâj. Khal., vol. vi, p. 323, where the present work is mentioned, the author's name is given as Abû'l-Baqâ' 'Abdallâh bin Muhammâd al-Badrî al-Misri ad-Dimashqî ash-Shâfi'i ابو البقاء عبد الله بن محمد البدرى المصرى الدمشقى الشافعى. Elsewhere, however, viz., in vol. iii, pp. 339 and 605 and vol. iv, p. 311, Hâj. Khal., calls the author Taqiaddin al-Badrî ad-Dimashqî ash-Shâfi'i when referring to three other works of his, viz., راحة الارواح في الحشيش (composed in Cairo, A.H. 869 = A.D. 1464; see Paris, No. 3544); والراح (composed in Cairo, A.H. 871 = A.D. 1466; see Br. Mus., No. 1423). In a copy of the present work, noticed in Cairo, vol. v, p. 165, the author's name is given as follows:—Taqiaddin Abû's-Sidq Abû Bakr Ibn Muhammâd, known as 'Abdallâh al-Badrî. In a copy of another work of the author's, الصنائع البدرية في من نزهد و قاب من الربة, noticed in Berlin, No. 8826, his name is given as Abû't-Tuqâ' Abû Bakr bin 'Abdallâh al-Badrî. The name of the author in this form is also found on the title-page of a copy of the present work, noticed in Br. Mus. Suppl., No. 705. With regard to the date of the author's works, we note that an original draft of one of his works, المطالع البدرية في المنازل العمورية, which is noticed in Bodl., vol. ii, No. 300, is dated A.H. 880 = A.D. 1475; while, in the present work the author refers, on fol. 21^a, to Qâ'itbâi (A.H. 873-901 = A.D. 1468-1495) as the reigning Sultân.

The MS. is slightly defective at the beginning. It opens abruptly thus with the following words of the preface:—

موطننا لعبادة الاولى: و اشهد ان لا اله الا الله وحده لا شريك له شهادة
 عبد تقى و بعد فقدس الله تعالى ايتها الاخ المسجد والحبوب
 الاسعد العاشق في محسان الشام على السماع الخ *

Contents:—

1. A collection of traditions on the various excellencies of Damascus, fol. 2^a.
2. The foundation of the city, and its early historical glories, fol. 4^a.
3. Its conquest by the companions of the Prophet, fol. 7^b.
4. The foundation of the Umayyad Mosque of Damascus and a sketch of its history, fol. 9^a.
5. A description of the fort of Damascus, fol. 16^b.
6. A description of the central part of the city, situated between two canals, fol. 18^b.
7. A description of different pleasant spots, magnificent palaces, mosques and Madrasahs, fol. 19^b.
8. A full description of the various kinds of flowers, fruits, vegetables and other local agricultural products, fol. 28^b.
9. An account of the fine cloth-weaving industry of world-wide fame, fol. 79^b.
10. An account of the tombs of celebrated and holy men buried in Damascus, fol. 82^b.

For other copies of the work, see Cairo, vol. v, p. 165; Br. Mus. Suppl., No. 705; Nûr 'Uşmâniyah, No. 3448; and Ayâ Şûfiyah, No 2501. See also Brock., vol. ii, p. 132.

Written in fair Naskh, with rubrics.

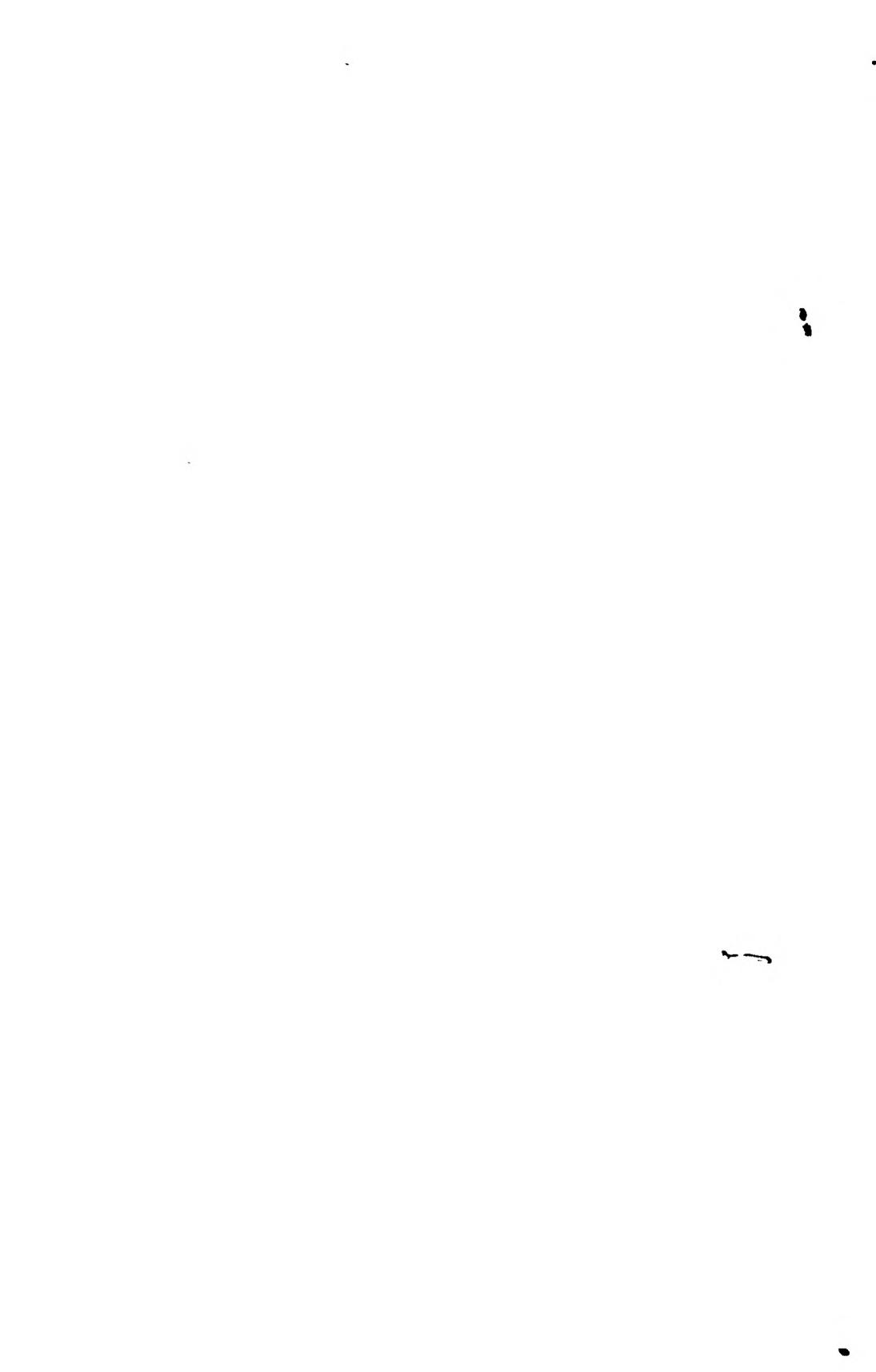
Foll. 1-23 and 71-84 are supplied in a later hand.

Not dated. Probably, 17th century

The following note, signed "G. C. R.", is found on a fly-leaf at the beginning:—

"Nozhetu'l-enâm fi Mah'âsinu'l-meshâmm [sic], on the excellencies of Damascus."

:



Container
C 4602 3572

2.5

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.

S. B., 14B, N. DELHI.